

E 15241

THE
TRAVELS OF A HINDOO.

VOL II

THE
TRAVELS OF A HINDOO

TO VARIOUS PARTS OF
BENGAL AND UPPER INDIA.

BY
BHOLANAATH CHUNDER,
MEMBER OF THE ASIATIC SOCIETY OF BENGAL

WITH AN INTRODUCTION
BY
J. TALBOYS WHEELER, ESQ.,
AUTHOR OF A HISTORY OF INDIA

IN TWO VOLUMES—VOL II

LONDON
N TRUBNER & CO., 60, PATERNOSTER ROW
1869

[*All rights reserved*]

JOHN CHILDS AND SON, PRINTERS

CONTENTS OF VOL. II.

CHAPTER I

Futtehpore Sicri — Its origin — Colossal gateway — Akber's palace — His monster dice-board — Beerbul's house — Badshahi coshminars, or milestones — Secundra — Akber's tomb — His greatness — Munee Begum's tomb — Muttra — Its antiquity — Accounts of, by Chinese travellers — The Kunsatila — Analogy of incidents in the history of Christ and Krishna — The sentimental traveller at Muttra — The Jumna below that city — Bismram-ghaut and its mela — Worship of Bacchus and Greek colony at Muttra — Mahmood's description of that city — Jain temple of the Paruckjees — The Katra, or market-place — Fort and observatory of Rajah Jeysing — Massacre of the priests during a festival — The Chowbays — A Chowbaynee — Muttra hospital and the Dhutoreeas — Activity of trade — A Hindoo *ruth*, or carriage — Pastoral state of the country in former times — Road from Muttra to Brindabun — Insecurity of pilgrimages to Brindabun before the British rule — Brindabun Pandas — Sanctity of the place — Ancient Vrij — Its desolation by the Islamite — Restoration of Brindabun by Chaitunya — Identification of the ancient Penates — Tour of the temples — Govinjee — His temple — Young Bengal's address to him

page 1

CHAPTER II

Other temples — Statue of Gopinath — Statue of Radha. — The Jumna at Brindabun — Kaisee-ghaut — Bukasoor-ghaut — Bushter-hurun tree — Ukoor-ghaut and the origin of the 'car-festival' — Kalya-dah ghaut and its legend — Brahma-koond

Gopeswara — Hureedoss Gossain and Tansen — The Pooleen, or Ras-mandala — Lallah Baboo — The Jain temple — Need-hoo-bun — Monkeys at Brindabun — Muddun Mohuna — Nee-koonj-bun — Baka-Behary — Radha-rumun — Doubtfulness of the objects at Brindabun — Vrij-bashees and Vrij-bashinees — The ex-Rajah of Hatras — Pundit Rangachari Swami — Vrij-bashee antipathy against the Bengalees — The old man of ninety-six — The Natuck, or drama at Brindabun — Radha-koond — Mount Goverdhun and its legend — Festival of *Anna-coot* — Suraje Mull's tomb — Churun-paharee — Kam-mya-bun — Burshana — Nanda-gaon — Gokul — Departure from Brindabun . 56

CHAPTER III

Hatras — Coel-Allygurh — French rule in India — The runaway Bengalee Baboo — Khoorjah — Boolundsher — First view of Delhi — Its antiquity — The Rail, a great innovator — Apostrophe on the fallen state of Delhi — Chronological mode of sight-seeing — Indraprastha, or Pooranah Killah — Its description in the Mahabarat — Judishthira's Rajsuye — Negumbode-ghaut — Flies in Delhi — Keela Kona mosque — Shere Mundil — Old Delhi — The Iron Pillar and its legends — Bulwan Deo — Lalkot — Rajah Pirthi-raj — Rai Pithora — The Bhoot-Khana — Mahomedan conquest of India — Musjeed-i-Kootub-ul-Islam — The Kootub Minar — The unfinished Minar — Altamash's tomb — Diving-wells in Mehrowlie — Adam Khan's tomb — Rupamati — Ruby Palace — Kilokeree — Alia Durwaza, or Gate of Alla-ud-deen — Emam Zamin — Metcalfe House — Kootub bungalow — Jogh Meya — Siri — Rooshun Chiragh — Hunumanjee — Toglukabad — Mahomed Togluk — Mahomedabad — Jehan-Pannah — Leela Boorj — Tir Boorj — Nizam-ud-deen Oulia — Poet Chusero's tomb — Princess Jehanara's tomb — Mahomed Shah's tomb — Mirza Jehangire's tomb — Jumaat Khana mosque — Nizam-ud-deen's well — Ferozabad, or the Kotila — Lat, or Staff of Firoz Shah — Kushak Shikar — Kala Musjeed — Kirkhee — Sut-poolla Bund — Firoz Shah's canal — Hous-Khass — Patan greatness of Delhi — Timoor's invasion — His battle-field — Collapse of Delhi — Belohi and Secunder Lodi — Deen-pannah — Delhi-Shere-Shah — Selimgurh — Abul Fazil's de-

scription of Delhi—The Patan and Mogul compared —
Hoomayoon's tomb—Hadjee Begum—Dara.—Shekoh—Je-
hander Shah—Feroxsere—Ruffeh-u-Dirjat—Ruffeh-u-Dow-
lah—Alumgeer II—Bahadoor Shah's retreat—Hodson and
the Shazadahs—Burra-Pul—Arab-ke-serai—Mukburrah
Khan Khanan—Musjeed Esa Khan—Tagah Khan—Chowsut
Khumba—Lal bungalow—Kala Mahl—Jehanara's serai—
Shah Jehannabad, or modern Delhi—The culminating days of
Mogul rule—Building of Shah Jehannabad—Its various gates
—Chandney Chowk—Jumma Musjeed—Imam Hossein's
Manuscript of the Koran—Ramazan at the Jumma Musjeed
—Fort or Palace of Shah Jehan—Lahore-gate of the Fort—
Nowbut-khanna—Dewanni-aum—Marble throne—Great Mo-
gul justice—Dewanni-khas—Tukt Taous, or Peacock Throne
—Bernier's description of the Mogul court—Anecdote of
coffee-drinking—The Seraglio—The Hummaums, or baths
—Tusbear Khannah, or the picture-gallery—Mooti Musjeed
—Shah Baug, or royal garden—Delli-gate of the palace—
Shalimar gardens—Ali Merdan's canal—Mogul houses and
thatched buildings in former Delhi—Aurangzebe and his
age—Koomari Musjeed, or Maiden Mosque—Roshenara gar-
dens—Tomb of Zeebun-ul-Nissa—Mahomed Shah and his
times—Koodseah Baug—Tez Hazari Baug—Nadir Shah and
his invasion—Roshun-a-Dowla—Khoonie Durwaza—Sack
of Delhi—The Junter Munter, or observatory—The Sufder
Jung—Sadut Khan and Nizam-ul-Moolk—Sufder Jung
and Ghazi-ud-deen Khan—Madrissa, or College of Ghazi-ud-
deen—Ahmed Shah Doorani—Rise and progress of the
Mahrattas and Jauts—Mahratta possession of Delhi—Final
Mahratta and Mogul contest—Gholam Kadir—Scindia and
Perron—The Great Mogul in 1793, 1803, and 1824—His
Zenana—Zinat Mahl Begum—Company Jehan and the
Great Mogul—Bahadoor Shah—Sir C Metcalfe, Resident
—Lord Abmerst at Delhi—Lord W Bentinck there—Lord
Ellenborough there—Lord Dalhousie's abolition of the page-
ant of the Great Mogul—State of the palace immediately
before the Mutiny—The ex-Great Mogul and his Begum
under surveillance—Fate of the last descendant of Timoor
—The Moslem and his rule—Skinner's Church—William
Fraser and Nawab Shums-dood-deen—Delhi College—The
Magazine and Lieutenant Willoughby—Mutiny at Delhi—

Remains of the English trenches.—Hindoo Rao—Sammy House—Siege of Delhi—Blowing of the Cashmere Gate—Brigadier Nicholson—Final capture of Delhi—Sir John Lawrence's prohibition of its demolition—The amnesty—Delhi under the Moguls.—Its population at various times—The Moguls in India.—Mussulmans and Hindoos—Delhi and Calcutta compared—Former and present opulence of Delhi—Arts and merchandise there—Cheap living—Delhi Institute—Statues of Jeimul and Puttoo—Portraits in the Museum—Archæological collections—The miraculous *cross*—Government College—Intellectual progress of the Delhi-ites—Queen's Gardens—Delhi Canal—Festival of the Dewallee—Lalla Choona Mull—Delhi-ka-Ludhoo—Delhi women—Omrao Sing—Departure from Delhi—Grand Durbar of Sir John Lawrence at Agra—The Taj illumination—The Viceroy and Native princes—The civilization of the East and West compared . 121—409

TRAVELS OF A HINDOO.

CHAPTER I

November 1 —UP at dawn to proceed to *Futtehpore Secri*. Indeed, fate must have destined us to try all sorts of carriages, for the one that was to take us on this morning had to be drawn by a camel. There was the gharry waiting at the door with the head of the camel on a level with the head of the coachee, and affording an oddity for a caricature in *Punch*. But it is the extreme obedience of the animal, and the unflagging equableness of its pace, that must have always recommended the camel in a long journey, and that fast wore out the prejudices which had been at first felt against our utterly strange mode of travelling.

In passing by the artillery practice-ground, we were reminded of the tomb of the Empress Jodh Bai, that at one time stood there, ranking among the architectural curiosities of Agra. But 'the walls and magnificent gateways that surrounded it, had been first taken away

Travels of a Hindoo

and sold by a *thrifty* government,' and then the tomb itself was experimentalized upon for a practical lesson in mining. No palliation can ever be urged to defend an outrage upon the dead—far less can any plea extenuate the act of blowing up into the air the remains of a woman, no other than Akber's favourite Sultana, to whom 'the people of India owed much of the good they enjoyed under his long reign, by inspiring not only her husband, but the most able Mahomedan minister that India has ever had, with feelings of universal benevolence.'

From Agra to Futtehpore Sicri is twenty-four miles, or a good six hours' drive in a gharry. 'The whole way,' says Fitch, 'resembled a market, as full as though a man were still in a town.' To confirm this, numerous mosques, tombs, and houses, all more or less in ruins, still occur along the road. But much of the country appears to have been brought under the plough, and turned into fields for rice crops and the growth of other staples.

Futtehpore Sicri was something like the Windsor Palace of Akber. The town is situated on the crest of a hill, rising abruptly from the plains to the height of a hundred and fifty feet, and enclosed by a high stone rampart with battlements and towers, five miles in circuit. The whole extent of this space, in its present state, is one scene of desolation, strewed more or less with the ruins of broken columns, walls, gateways, and porticoes, in huge fragments of stone and masonry. Formerly, a great part of the surrounding low country

had been laid out in an extensive artificial lake, twenty miles of circumference, the dam of which is still traceable in many parts. The hill at first was little frequented by men, and on its top lived in seclusion a hoary and holy *fakir*, under the name of Sheik Salim. But few places in India have become famous under more romantic circumstances than Futtehpore Sicri. The Emperor Akber was of an age verging upon thirty. He was then monarch over the fairest provinces of Hindoostan Proper. But he was unhappy on the score of having no child in his royal household. From physical causes, little understood in that age, all his offspring died in their infancy. To avert such domestic calamities, parents in all ages have either sought the aid of charms, or the intercession of gods. In ancient Rome, the ladies wore the phallic emblem to overcome their sterility. It was a mango-fruit, given by a Rishi to Jarasindh's father, and eaten by his mother, which begot that famous Maghada Prince of old. To this day, very often do *bairān* Hindoo women, and those who lose their children in the cradle, repair to the most reputed shrine of Shiva in their neighbourhood, and by fasts and vigils insure his blessings for progeny. In the place of gods, Mahomedan saints have dispensed similar favours to matrons of their nation. By domestic afflictions, the greatest minds are so unnerved as to follow the practices of the common herd. In his parental yearnings for a son, Akber undertook, in conformity with the prevalent superstition of the day, a pilgrimage to the shrine of Moinuddeen of Ajmere.

There is not a greater name in the category of Mahomedan sainthood than that of Moinuddeen, who was a Persian of Cheest, but whose holy dust remains in Ajmere To make such a pilgrimage, it is a necessary condition, however, for its efficacy, that the pilgrim should go on foot, and be accompanied by his wife Akber himself was a famous walker, who could travel on foot thirty or forty miles in a day But it was beyond the power of a woman to accomplish a journey of three hundred and fifty miles at such a rate It was, therefore, broken in easy stages of three *coss*, or six miles a day That the begum might not hurt her feet, carpets were spread on the road That her *purda-nashin* honour might not suffer, *kannats* or cloth-walls were raised on each side of the way High towers of burnt bricks were also erected at each stage, to mark the places where they rested in their imperial progress In this manner did the royal pair proceed to the destination of their journey On arrival there, the Emperor made a supplication to the saint, who at night appeared to him in his sleep, and recommended him to go and entreat the intercession of the holy old man, who lived on the top of Sieri This was Sheik Salim, then ninety-six years of age To him the Emperor came, and he was assured that his Begum Jodh Baie would be delivered of a son, who would live to a good old age The Empress happened to be pregnant about the time, and remained in the vicinity of the old man's hermitage, till the promised boy was born, and called after the hermit, Mirza Salim—the future Jehangeer of Indian

history. They show you to this day 'the little roof of tiles, close to the original little dingy mosque of the old hermit, where the Empress gave birth to Jehangeer'

By himself, the hoary Sheik was a sufficiently venerable-looking man, but he now appeared doubly or trebly so in the eyes of Akber, who thereafter took up his residence at Futtehpore Sicri, and founded a magnificent town upon its height. By building, planting, and digging, the rock was converted into a scene rivalling the splendours of Agra. Often, from the glare and dust of that city, did Akber retire to this suburban retreat, to breathe purer air, and enjoy lovely rural sights. Here were his vast stables, his hawking establishments, and the kennels of his dogs. Here was the stud of his *shukaree* elephants. Here did he make himself jovial with his favourites, and spend life in slippers. And here always he left his harem when he set out on his expeditions. To this day the whole hill bears marks of terraces, gardens, wells, cisterns, and palaces, which 'give a more melancholy sense of desolation than ruins that appear to have mouldered away under the natural touch of time'

The most striking object of all at Futtehpore Sicri is a colossal gateway, one hundred and twenty feet in height, and the same in breadth. The span of the arch is forty feet broad, by sixty feet high. In Sleeman's opinion, 'the beholder is struck with the disproportion between the thing wanted and the thing provided. There seems to be something quite preposterous in forming so enormous an entrance for a poor diminutive

man to walk through—an entrance under which ships might sail' The broad flight of stone stairs, twenty-four feet high, is perhaps the grandest in the world. It is however getting fast dilapidated—the annual rains sweeping down the hill are here loosening a slab and there dislodging another. On the right side of the entrance, is engraven on stone in large letters standing in bas-relief, the following passage in Arabic 'Jesus, on whom be peace, has said, the world is merely a bridge, you are to pass over it, and not to build your dwellings upon it'

Nor is the quadrangle in the interior a less grand affair, being a square of 575 feet with majestic cloisters all round. In the centre of the quadrangle stands the tomb of Sheik Sahim, a beautiful modest little building, but much too costly over a hermit. The material is all fine white marble, carved with a tasteful elegance. The sarcophagus is enclosed in a latticed screen of marble, and inlaid with mother-of-pearl. To the left is a large mosque, surmounted by three beautiful white marble domes. The old Sheik lived to see the grand works completed. He died at the notable age of 108 years.

The Palace of Akber—It is dilapidated, and mutilated, and reduced to a desert, full of ruins, and fragments of pillars, domes, and porticoes, presenting a sad picture of departed greatness. Near the *Hati Durwaza*—a huge and massive gateway—are seen 'two figures of astonishing elephants of the natural size, carved in stone with admirable skill and truth'. Not far from

this is a tower, nearly fifty feet high, built, according to local report, of elephant's tusks, 'but actually of composition, moulded and enamelled into a resemblance of those natural substances' It is much to be deplored that such skilful arts of the Indians have perished There is also in existence a beautiful octagonal pavilion, said to have been the emperor's private study 'It has three large windows filled with an excellent tracery of white marble, and all its remaining wall is carved with trees, bunches of grapes, and the figures of different kinds of birds and beasts, of considerable merit in execution' By Aurungzebe's bigotry the birds and beasts have been disfigured, as savouring of idolatry Shade of Aurungzebe! why did you spare the trees, when they too are worshipped by many men?

Nothing is so great a curiosity in Futtehpore Sicri as the raised marble floor, which Akber used as a dice-board, while women were his counters The platform is paved in squares of different colours, after the fashion of a dice-board 'Here, as legends tell, was played a "royal game of goose," termed *puckeesee*, the pieces in which were thirty-two ladies of the zenana, sixteen on each side, the emperor sat as umpire, the nobles stood as spectators, two favoured lords who had been selected as combatants, manœuvred their forces with all the skill and attention of dice-players, and the victor carried off the thirty-two damsels'* This is unparalleled in

* The following account of Akber's Pachisi-board is from an old Agra periodical — 'The game is usually played by four persons, each of whom is supplied with four wooden or ivory cones, which are called

history The Ranee of Ravana invented Chess to beguile the martial propensities of her lord The Pandava princes staked away their wife, and the throw of the dice made her the property of their rivals Runjeet Sing challenged General Ventura to seduce away a Cashmerian girl from his zenana, promising to put no obstacles in the way,—and ‘in eight and forty hours the lovely Lotus (the girl’s name) was transplanted from her royal lover’s garden to the Italian’s’ But this game of Akber can be accounted for only by the well-known Mahomedan saying, ‘that women have no souls’

Our fathers and grandfathers, whose ‘Pierian spring’ of knowledge is the Persian, still quote many of the witty sayings of Beerbul, which amused the court of Akber But the impression that is now abroad is, that he is as much a myth as the Giaffir of Caliph Haroun Al Raschid Those who want to have their doubts removed about his authenticity may come and see ‘a small but richly ornamented house,’ which is pointed out to

“gots,” and are of different colours for distinction Victory consists in getting these four pieces safely through all the squares of each rectangle into the vacant place in the centre,—the difficulty being, that the adversaries take up in the same way as pieces are taken at backgammon Moving is regulated by throwing “cowries,” whose apertures falling uppermost or not, affect the amount of the throw by certain fixed rules But on this Titanic board of Akber’s wooden or ivory “gots” would be lost altogether Sixteen girls, therefore, dressed distinctively—say four in red, four in blue, four in white, four in yellow—were trotted up and down the squares, taken up by an adversary, and put back at the beginning again, and at last, after many difficulties, four of the same colour would find themselves giggling into their *dopattas* together in the middle space, and the game was won’

Secundra,—Mogul Royal Road.

have been the residence of Beerbul in Futtehpore Sicri.

November 2—To *Secundra* On the road to that place are still met with a few of the *Badshahi coshminars*, or milestones In form, they are solid circular stone obelisks, little larger than our usual milestones The coshminars were put up to mark the ancient Mogul royal road in India, at the distance of every two miles Near each of them was stationed a watch-tower, to afford security to travellers The road was two hundred and fifty leagues from Agra to Lahore Trees, twenty or thirty years old, had been transported from the nearest woods on the backs of elephants, and planted to shade the way There were serais to halt for the emperors in their royal progresses, and wells at frequent intervals for the drink of passengers as well as for the irrigation of crops Tavernier often safely traversed this road with his diamonds Bernier, too, bears a testimony to its state of efficiency Fanciful as is the description of 'Lalla Rookh's' progress, it has enough of truth to give an idea of the imperial route of the Moguls It is not very improbable, that on such a highway, guarded by patrols almost within hail of each other, a purse of gold may have been exposed and found untouched on the next day, to justify the boasts of Oriental historians

The name of Secundra is probably from Secunder Lodi The best part of the town is now a wide-extended scene of ruin, telling the mournful tale of the Rebellion Only a solitary man was ploughing the

fields alongside the road, and two little boys came running on their nimble legs from a grove at the rattling noise of our gharry. In Secundra sleeps the Great Akber his last sleep of mortality. The quadrangle of his mausoleum is enclosed by high embattled walls, to break the monotony of which there are four octagonal minarets at the four corners, and four colossal gateways on the four sides. The space within is laid out in walks, flower-beds, orangeries, and groves of mango. There is the graceful tamarind as well as the mourning cypress to diversify the scene. It was a lovely morn, and the spot was delightful with verdure. The branches of the lime and citron were pendant with crimson fruits. The shrubberies exhaled a sweet perfume, and the silence brooding over the place had a solemn effect. The mausoleum is quite a sovereign building in its magnitude and splendour. There seems to be stamped on it that air of tranquil majesty, which so much distinguished Akber in his character as well as in external appearance. It is as if the architect has exerted his utmost skill in the work of impressing the emperor's features upon it—of making it the medium to reflect an image of his person, and possibly a type of his mind. The noble structure at once calls up before us a strongly-built and stalwart man, which his Majesty had been—‘with a very agreeable expression of countenance and captivating manners.’ The building is four stories high, on a pyramidal principle—each story diminishing in circumference and height towards the top, till at the apex it terminates in a terrace of the utmost grandeur.

The towers at the corners rise in tiers, crowned with the most elegant of cupolas. They are many of them enamelled, and the number of the principal towers is fourteen, to correspond with the fourteen soubahs of Akber's empire. They are said to have had a name each bestowed upon them, after the soubah they were meant to represent. Under this view, the mausoleum furnishes to posterity a miniature of the court and empire of Akber. The first and farthest towers stand for the remote soubahs of Bengal, Cashmere, Guzerat, and Scinde. The next higher ones are those that were in a closer proximity to Agra. The terrace itself represents the seat of the Emperor. It takes a delightful hold on the imagination to view the building in this light—that we were told to do by the Mussulman attendants acting as our ciceroni. In death, as in life, Akber is seen to hold his state. There, by a stretch of the fancy, may you see in those graceful towers,—which are meant for the soubahs, and the soubahs for their soubahdars,—Aziz, the Khan Khanan, the Rajah Maun Sing, the Rajah Toder Mull, and the other lieutenants of the empire, to surround their royal master, each in his respective grade—while, on the terrace above, as on his throne, sits Akber presiding over them all. Herein lies the secret charm of this superb tomb. The works of art are perfect only when to them is imparted a meaning—when upon them is imprinted the reflex of an object to speak itself in a mute eloquence to the spectators. The imperial sepulchre designed by Akber, and completed by Jehangeer, is admirably con-

structed to perpetuate a durbar-scene of the Great Mogul

The square terrace on the top has the most princely magnificence. Nothing but beautiful white marbles enter into its composition. The sides are built up in walls of light and exquisite lattice-screens of the same material. Through their apertures, the meandering Jumna breaks in upon the sight. The inscriptions which run all round the frieze are panegyrical transcripts from the Akbernameh of Abul Fazil. In the middle of the terrace is the Emperor's cenotaph of polished white marble, carved with elegant flower-wreaths, and the name and titles of Akber in Arabic. The slab is also beautifully inscribed with the 'Now Nubbey Nam'—the ninety names or attributes of God from the Koran. Formerly, the terrace was hung over with a gorgeous awning embroidered with gold and jewels. It was too rich a temptation for the Jaut, who took it away in the days of his ascendancy. Since then, the terrace has remained open, communicating with the overhanging firmament, and letting in the light of its luminaries. It is as if the eye of the Divinity looks down upon the man, whose reign was a blessing to mankind.

Inside the galleries and cloisters, the gloss of the plastering is so excellent as to vie with the polish of marbles. In places it is defaced with scratches of names by those who have been too fond of recording their visit. There was one name which had been written in huge English, with charcoal. The characters

had become faint and illegible—so the poor man, who had thought fit ‘to attach himself to a mighty body and plough with him the vast ocean of time, like barnacles on the hull of the *Great Eastern*,’ has been at last doomed to that very oblivion from which he was so anxious to have himself rescued

Through a long narrow passage, gradually inclining towards a deep vault under the centre, lies the way to the actual tombstone which covers the remains of the mighty dead. The subterranean chamber is dimly lighted, and filled with that ‘silence, how profound,’ in which the least noise startles echo to break forth into the most solemn reverberations. The tomb is of the finest white marble, plain and unadorned, as all true greatness loves to be, and as Akber was wont to appear in life amidst surrounding splendour. It exactly corresponds in position with the cenotaph that is on the terrace above. There appears on the unornamented slab no other inscription than that of the name and titles of the Emperor. The large massy sarcophagus measures the length of the tall and stalwart man that Akber had been. One feels the hallowed spot as impregnate with the spirit of his departed majesty,—and no man can approach and stand by his grave without a respectful homage to his manes, and solemn reflections on the ultimatum of human greatness. ‘Considering all the circumstance of time and place,’ says Sleeman, ‘Akber has always appeared to me among sovereigns what Shakespeare was among poets, and feeling as a citizen of the world, I revered the marble slab that covers his

bones more, perhaps, than I should that over any sovereign with whose history I am acquainted '

Lord Bacon thought Julius Cæsar to be the most complete character in all history Had he lived in our age, it is likely that he would have expressed that opinion in favour of Akber, one of those prodigies of nature which appear on the earth at the interval of many centuries The Judishthira of Hindoo history has been immortalized rather as the ideal of a philosophical prince, than an actual model king for the imitation of sovereigns The fame of Akber recalls to mind the pod of musk which his father broke and distributed among his followers, to make the customary presents on the birth of a son, with the fond wish of a parent that the boy's fame might be diffused through the world like the odour of that perfume In the language of the poet, his 'thoughts were heard in heaven,' and his wishes fulfilled beyond the utmost expectations

Only two old Mussulmans now attend upon the monarch, at whose behest a hundred thousand swords had often leapt into the air from their scabbards The duty of these men is to read the daily prayers over the dead and to show the *cheragh* at night—to light 'the lamps in a sepulchre' Their grey beards are well suited to the gravity of their task, and, as ciceroni of the place, they possess the necessary fund of intelligence

In the outer verandah are two small sepulchres, of Akber's two grandsons, who died in their infancy. They seem to keep company with their grandfather, who was so very fond of children Beyond the quad-

range lie the tombs of omrahs and officers, who, serving in life, at last gathered themselves to sleep round their beloved sovereign

In 1805, two British dragoons found comfortable lodgings in this immense mausoleum. The horses used to be tethered in the splendid garden. The troopers ate, and slept, and pursued their sports among the tombs. Could the mighty men of old have started into life, they would have been amazed to hear sounds and behold sights most strange and marvellous to their ears and eyes—they would have wondered to see the descendants of those who had danced attendance upon them with bribes of diamonds for the favour of a *firman* to erect a little factory turned into masters of the land, and arbiters of the fate of their own descendants. It is but justice, however, to the men, that though they were rough dragoons, unused to the mood of relishing or reverencing works of art, they had the English feeling of respect for the dead, and offered no violence to the sanctity of the tomb—leaving the marble slabs and ornamented niches, the carvings and mosaic pavements, and the cupolas and minarets, uninjured and entire.

Three days ago, there had come hither a party of gentlemen to amuse themselves in exercises upon a subject fully worth photographing. The *Secundra*, by which name the tomb is commonly known, does not receive from travellers the same justice that is often done to the Taj. No doubt, the latter has by far a decided superiority, but not so as to throw the other entirely into the shade. The two have their own re-

spective merits In the Secundra, the emperor is conjured up as standing in a serene majesty, with all the paraphernalia of state about him In the Taj, is contemplated the image of a superlative beauty, angelic and undying in her charms

The homage that is paid to greatness seems to be as much a law in the moral world as the attraction of smaller bodies by larger ones is a law in the physical world Indeed, something like a fascination holds a man to the spot where sleeps the greatest monarch of all history alone in his glory 'The idea of vanquishing time by a tomb,' says Chateaubriand, 'of surviving generations, manners, laws, and ages, by a coffin, could not have sprung from a vulgar mind' By it, the dead makes himself a contemporary with the generations of future ages Though it is now two hundred and fifty years since the mortal remains of Akber have been consigned to the grave, and that a heavy mass of marble presses upon them with its weight, still he may be fancied as surviving to this day, and filling the spot with his august presence But the solitude and stillness of death are around him—and leaving his Majesty to sleep out undisturbed his sleep of eternity, we took our last look at the mausoleum, and made our exit from the spot

Munee Begum's Tomb —There was in Akber's harem a European lady of the name of Munee Begum Probably she had been forwarded by the Government of Goa on the request of the Emperor,—or that the Catholic Padres of that city thought the most useful missionary who could

be sent to Agra would be a handsome woman of their race and faith to win over the Emperor to Christianity by the persuasion of fair lips. The Emperor survived his Lusitanian mistress, and showed his affection, for her memory by erecting over her remains a handsome tomb at Secundra. In this tomb was located for many years the Press of the Church Mission Society, and its premises afforded shelter to 300 orphans in the famine of 1838.

In proceeding from Secundra to *Muttra*, the most careless observer cannot fail to mark the indications of a poorer country than any left behind. The region spreads for the most part a dreary expanse under the sky, unenlivened by any grazing cattle, or rich sheets of cultivation, or a rapid succession of happy little village-communities. There are few of those umbrageous topes, which enrich the prospect of an alluvial land with their luxuriant boughs and foliage. The soil is partially of a sandy nature, and all herbage has a stunted growth. The crop on the ground was a decided failure—the thin fallow stalks standing several inches apart each from its neighbour. This is certainly to be attributed more to the unusual drought this season than to other causes. But the striking local changes cannot be mistaken to announce the beginning of the country, which further westward has terminated in a wide sea of sand—never so pithily described as in the memorable words of Shere Shah, ‘that he had nearly lost the empire of India for a handful of millet.’

Nor less does the traveller happen to find himself among a race of people, differing from the other Indians as widely in their moral as in their external characteristics—the transition of a country being never without a transition of its people. Next to the Bengalee, the Beharee, the Khottah, and the Doabee, is the turn of the Jaut, whose Hindoo or Getic origin is yet an undecided question. But all accounts agree in representing him as having originally settled on the banks of the Indus, and subsequently emigrated to the banks of the Chumbul and Jumna. It has been his lot to live always under an ungenial climate, and to combat with the sterility of a sandy soil. He is, therefore, a marauder as much by necessity as by his antecedents. Physical causes sufficiently account for the ethnic variety and dissimilarity of the habits and customs of the Jaut, which are erroneously thought to be the characteristics of his non-Hindoo origin. The Mogul's difficulty became the Jaut's opportunity, and the latter rose to that wealth and power which gradually brought on his fusion into the Hindoo nationality. He has yet, however, many of his original peculiarities to single him out from the rest of his nation. The people of the Doab have for the most part well-formed features. The rude Jaut has a coarse, mean physiognomy.

The thinness of cultivation is always an evidence of a thin population. In the Doab, the calamity of a famine is yet looming in the distance. But in the country hereabouts, the distress has already made its appearance. The roads have become insecure after

nightfall More than one instance of solitary pedestrians having met with mishap has occurred

Halfway on the road-side stood a little solitary hut, before which we stopped the gharry to procure some water The owner was not at home to answer to our call There came out a little lad at the door to hear us, while a woman sat peeping from a corner at our strange faces On making known our errand, she hastily got up to fetch us a *lotah* of water The woman was healthy and stout But the sore red eyes of the boy told of his suffering from ophthalmia—the common disease of a dry climate and soil, generally afflicting children There was another little boy, hardly a twelvemonth old, whom the woman took out from her breast The poor little thing could scarcely open his eyes, and, unable to stand any sunlight, gave a scream

In a tally-ho and four were passing a party of ladies and gentlemen towards Agra It entered into the head of one of the gentlemen to play a prank of big-folkism, by waving his long whip over our companion-gharry

Encountered a body of itinerant Chowbay-Pandas from Muttra, on the look-out for pilgrims No sooner did the approach of our gharry betray us to the Hindoos than they gave us chase, and kept running along by the side of our carriage In vain we feigned ourselves from *Christiangunge*, and assumed sham names to make them give up their pursuit Rather the humour gave them a zest to persist in it the more

The suburbs of Muttra were announced in the distance by the thickening belt of topes and other planta-

tions that usually surround the site of a human abode. The cantonments, scattered over an extensive plain, next caught the eye,—and then the town itself was full in sight. From reminiscences of Mogul antiquity, we are now to enter the region of Hindoo antiquity. A reader of the nineteenth century—who is a thorough practical man, and keeps a profession little connected with the indulgence of a classical humour, and is always under a tugging at his heart-strings by wife and children—turns pale at the word antiquity. He has had enough of plunging after plunging into it, and would fain rest awhile from duckings into ‘a sea without bottom and shore—in which he has fished long, but has not found any pearl.’* But we are not exploring either an El Dorado or the Source of the Nile, and have not to tell of any ‘antres vast,’ or of ‘hills whose heads do touch heaven,’ or ‘of cannibals, and anthropophagi, and men whose heads do grow beneath their shoulders,’—to hear all which not only a Desdemona, but many mustachioed men would seriously incline. India has been explored, and examined, and written upon, till the subject has been left threadbare. In the age also that we live in, things go on so regulated by a clockwork Government as to leave no margin for any ‘moving accidents by flood and field,’—or ‘hair-breadth escapes’ from the mouth of a tiger or the hands of a brigand. The reader must either bid us good-bye, or give up his horror of another dip into antiquity. But business always before pleasure. one of our first inquiries was for the shelter

* Firdousi's satirical description of Mahmood's Court of Ghizni

of a roof and a breakfast The day was near noon, the road had begrimed us with dust, the sun was penetrating to our very bones—what has a man to do with sentiment, when all his thoughts are bent upon a bath and breakfast? The native Sub-Assistant Surgeon in charge of the Muttra Dispensary was a Baboo from Bengal To him we repaired, and he was glad to receive us under his roof, and entertain us with every hospitality Not more was the East India Company indebted to sons of Esculapius for their first factories in India, than we for our breakfasts and dinners in our tour to the North-West

Muttra boasts almost as high an antiquity as any city in India It is the *Sursena* of Valmiki and Menu, the *Methora* of Strabo and Arrian, and the *Mo-thou-lo* of Hwen Thsang Long before Kuasa reigned or Krishna was born, Muttra was a jungly tract occupied by the aboriginal Dwaitas, who were probably the ancestors of the Mairs and Meenas of our day Their king, contemporary with Rama, was Lubgun This Dwaita king must have been a more substantial power than a Santhal chieftain of the present day, to defy the authority of the great Aryan monarch of the Solar House But he fell in the war with an enemy of superior genius and resources, and his kingdom was annexed to form a part of ancient *Aryaverta* It was at this early period, that Satruguna, the brother who had been intrusted by Rama with the expedition against Lubgun, first laid the foundations of the city, which stands on our map under the name of Muttra In a subsequent age, there ruled here a king

called Sura—the father of Koonti and Vasudeb, from whom the people of his kingdom became known under the name of Surseni, and his capital under that of Sursena. The next account of Muttra is blended with the histories of Kunsu and Krishna, whose names are so familiar to every Hindoo from his boyhood.

That the great Brahminical city of Muttra, and the sacred birth-place of Krishna, had once and for many centuries been a heretic Buddhistical city, is a fact known to not a single Vishnuvite, and which would never be believed by a Chowbay in his five senses as authentic. In the time it had been visited by Fa Hian there were seven great *stupas* or towers containing the relics of Buddha and his principal disciples, and twenty monasteries with three thousand monks. Fa Hian and his companions 'halted at Muttra for a whole month, during which time the clergy held a great assembly and discoursed upon the law. After the meeting they proceeded to the *stupa of Sariputra*, to which they made an offering of all sorts of perfumes, and before which they kept lamps burning the whole night.' In Hwen Thsang's time, the number of towers and monasteries was the same, but that of the monks had been reduced to 2000. The king and his ministers were all zealous Buddhists. The three great fasts of the year were celebrated with much pomp and ceremony. There were 'processions carrying flying streamers and stately parasols,'—while 'the mists of perfumes and the showers of flowers darkened the sun and moon.' In the midst of all this Buddhism, the number of Brahminical tem-

ples was five only. It is not told whether the gods worshipped in those temples were images of Vishnu or of Krishna, or emblems of Shiva, to enable us to know whether the modified worship of Vishnu in the character of Krishna had already commenced. But though Buddhism was apparently so flourishing, it must be considered to have really begun to wane, and that the zeal of the people of Muttra must have lessened considerably, when in the interval of time from Fa Hian's visit to that of Hwen Thsang, the body of monks had been so materially reduced as to two-thirds of their number. Indeed, that secession of the Buddhists had commenced, which gradually culminating in their downfall, made Puranism flourish in a progressive ratio, and covered the face of Muttra by the tenth century with Brahminical temples popping from all sides.

Just at the entrance of the town, is a long and lofty earthen mound, resembling the spur of a low, diminutive hill. The vast and solid mass, overgrown with grass and herbage, wears the usual venerable appearance of an ancient pile of ruins. Fragments of stone and brick protrude from its surface, as if struggling for resurrection. Perched on the summit is a small white unpretending temple, embosomed in a grove of trees. The mound excites not a little curiosity, and it is pointed to the pilgrim as the *Kunsā-tila*, or the ruins of the abode of Kunsā. The mansion of that ancient Raja is described in the Vishnu Pooran to have been a palatial building, enclosing ample court-yards and having high-storied apartments for the women,—a building, with a vignette

of which it is now attempted to illustrate the page of a Bengalee Almanack Judging from the dimensions of the huge pile, the tradition which identifies it with Kunsä's abode seems to have an air of plausibility But in truth, the mound represents the vestiges of one of the seven famous Buddhistical *stupas* in a subsequent age There are six other such mounds around Muttra, all referring now to Brahminical divinities, but which are unmistakably Buddhist Under the common impression of its being the ruins of Kunsä's mansion, the Chowbays or the priests of Krishna, put up a figure of that tyrant on the summit of the mound, and annually, on the ninth day of the moon in Kartick, they vent their wrath against him by a mimic assault of his castle by some hundreds of robust church militants, with long clubs bound with iron rings, and by burning his effigy

As the birth-place of Krishna, Muttra is as sacred to the Vishnuvites as Bethlehem is to the Christians But in the same manner that Christian pilgrims to Bethlehem are shown a grotto to represent the house of Joseph and Mary,—a marble star, as the star that conducted the Magi to the house where Christ was born,—and a recess hewn out of the rock, as the manger where he was laid upon straw, the Hindoo pilgrim to Muttra has to see no dark cell as the apartment occupied by Vasudeb and Devaki, no crypt to indicate the hallowed spot of Krishna's nativity, and no door or window as the one through which he was carried away to Gokul

There is much that has a striking coincidence in the history of Herod and Kunsä The Governor of Judæa

had been alarmed by the birth of an infant, destined to rule for ever over the house of Jacob, and so 'he sent forth and slew all the male children that were in Bethlehem, and in all the coasts thereof, from two years old and under' In the same manner, it had been foretold to Kunsä that a nephew would be born to him who would slay him and put an end to his house, and so he held his sister and brother-in-law in perpetual imprisonment, and one by one destroyed their seven children, till the eighth, who was the promised Avatar, was born, and saved by a miraculous escape Not only the names of Krishna and Christ bear so great a similarity to each other, but many of their adventures and miracles seem dictated by causes not less analogous The presumption is strong, that one of the two religions has been founded upon the other—that the Vishnuvites, in all probability, have borrowed their story from the primitive Christian emigrants to India, and, adapting it with variations and classic ornaments of their own, have built upon it a creed antagonistic to Shivaism—preserving however this grand line of demarcation between the Bible and the Bhagbut, that while the religion of Christ appeals to the nobler faculties of man, the religion of Krishna appeals to those which the more easily take in people

In Muttra, the sentimental traveller is apt to neglect the *present* about him, and to indulge in the pleasing recollections of antiquity—the illusions of poetry and fable which lend a charm to the spot He treads here upon the soil trod by *Ugrasena* and *Okoor* He tries by a

little stretch of his imagination, to recognize *Kubja* in a homely maid passing the streets. He meets a washing-man, and fancies him to be the descendant of the individual who furnished Krishna and Buldeo with becoming clothing to appear at the court of Kunsā. This Dwaita prince had overthrown the Sena dynasty, and re-established the aboriginal domination at Muttra. It was the mission of the *Lord of the mace and discus* to lay the proud usurper low, and to seat himself upon the throne of his ancestors. Time has left no trace of the palace, the gate of which had been besieged by Nanda and Jushoda, by the Gopis of Brindabun, and by the swains of Gokool—all making a piteous application to the porters for admission to behold once more their beloved Krishna, elevated from a shepherd to a sovereign. Jushoda outdoes Rachel in lamentation and bitter weeping—Jeremiah must yield the palm of pathos to Bopdeva.

The Jumna below Muttra presents in this season a low shallow stream, fordable at many places. Had it been in the cold weather, or in summer, none would have doubted the story of Vasudeb's wading through the stream with the new-born Krishna in his arms. There would have needed then no jackal to precede him to show the way across the stream. But Krishna was born in August, during the height of the rains. The day also was the eighth day of the moon,—one usually rainy in the meteorologic calendar. The Jumna then gets swollen nearly thirty feet high, rolling with a current *which cuts a reed in tuam*, to quote a common

native saying Vasudeb could scarcely have stemmed the force of such a current with a babe in his arms, unless he had been one of those sturdy and expert swimmers who are seen to drift down the Ganges or Bhagiruttee, with a pail of milk or ghee on their heads, and a bundle of reeds in one of their arm-pits to keep them

Some three or four miles off, over on the other side of the river, was seen a high column of smoke almost to touch the horizon. Doubtless, such a column as this rose from the enormous pile of faggots collected by the swains of Gokool to burn the corpse of the haggard *Pootna*, and which met the eye of Nanda, then come to Muttra to pay in his *kist* of revenue to his liege lord, Kunsu.

In Muttra, the ghauts are light and graceful—in Benares, they are severe and simple. The red sandstone temples overhanging the ghauts are highly wrought and ornamented. What time, and skill, and labour, have been expended in reducing rough blocks to polished shafts, 'in adjusting their proportions, in carving their rich capitals, and rearing them where they stand.' The sun was beating with intense heat, and we sat down on the steps of a shaded ghaut, quietly to smoke a cigar. There were men bathing before us in the poetic Jumna, and taking up mud to smear it on their foreheads, and saying their prayers in waist-deep water. Parties of women, with pretty faces and well-developed persons, came to fetch water in *ghurras* poised on their heads. Milkmaids came over in small

crafts from the villages along the river, to sell the product of their dairies like the Gopis of old. But the wives and daughters of the modern *Gowalas* are far from being light, fairy creatures to captivate and enchant you, though you had all the sentiment about their famed ancestresses in your head.

The most sacred spot in all *Muttra* is the *Bisram-ghaut*, where *Krishna* and *Buldeo* rested from their labours of slaying *Kunsa*, and dragging his corpse to the river-side. They had also washed their bodies and clothes at this ghaut, in imitation of which the pilgrim also has to perform his ablutions and devotions here. But the ghaut abounds in shoals of tortoises, from which the pilgrim is in danger of being bitten at the toes. There is no broad flight of steps properly to deserve the name of a ghaut. The top, however, is crowned with many beautiful temples and shrines. It makes a gay scene every evening to perform here the vespers in honour of the *Jumna*. Large crowds assemble to witness the ceremony. The spot is illuminated. Bells and cymbals ring on every side. The women shower flowers from the high balconies, and incense is burned loading the air with a sweet perfume. In the *Bisram-ghaut* is annually held a great bathing *mela*, called *Jumna-ka-Boorkee*, on which occasion the gathering of men from *Behar*, *Bundelcund*, and other remote parts of *India*, exceeds more than a hundred thousand. The festival takes place on the second day of the new moon in *November*, when a bath at this ghaut is said to enable a man to escape the

purgatory of Yama, the king of the infernal regions. The crowd, the noise, and the rush of men and women for a dip in the stream, are singular to contemplate. The police is stationed to prevent accidents. One lad had been drowned, but he was fortunately rescued from a watery grave. The thick shoals of tortoises always swarming at the ghaut happen to be scared away from it on that day. To the Chowbays, the occasion proves a great harvest of gain. The pittances offered to the images of Krishna and Buldeo at the ghaut sometimes amount to thirty or forty thousand rupees*.

The Greeks saw the Hindoos worship Bacchus in ancient *Methora*. This may, possibly, refer to 'the curious Greek-clad statue,' which, with his portly carcass, drunken lassitude, and vine-wreathed forehead,' is considered by our antiquarians to be the 'well-known figure of the wine-bibbing Silenus.' The statue was discovered along with a Bacchic altar, in 1836. It does not appear probable to have been worshipped by the Buddhist Hindoos of olden time,—and the way in which the question of its presence can most reasonably be solved, is to assume the residence of 'a body of Bactrian Greek sculptors who found employment for their services amongst the tolerant Buddhists of the great city of Muttra, about the beginning of the Christian era.' Long has any Buddhist or Greek god ceased to be worshipped in Muttra. The most favourite local deity now is Krishna, who is adored in nearly all the temples abounding in the town which owns his exclusive juris-

* During a second tour we were an eye-witness of this mela

diction Shiva has no right, title, or interest in this city He has only one temple dedicated to him, and appears to have been permitted to reside much as a foreigner holding a passport—as an interloper

From the accounts of the Chinese travellers, it would appear that the Buddhist establishments in this city must have been of considerable importance and grandeur But the ascendancy which in the fulness of time Brahminism gained over Buddhism seems to have given a greater prosperity and splendour to Muttra than had met the eyes of Fa Hian or Hwen Thsang This may safely be concluded from the memorable words which have been left on record by Mahmood of Ghizni — ‘Here there are a thousand edifices as firm as the faith of the faithful, most of them of marble, besides innumerable temples, nor is it likely that this city has attained its present condition but at the expense of many millions of dinars, nor could such another be constructed under a period of two centuries’ This high admiration is a valuable testimony to the excellence of ancient Hindoo architecture, to which but little justice is done in our age The passage is also illustrative of the civilization and splendour of Indian life in the eleventh century It is not without reason, therefore, that Colonel Tod remarks, ‘that if the traveller had journeyed through the Courts of Europe, and taken the route by Byzantium, through Ghizni, to Delhi, Kanouge, and Anbulwara, how superior in all that constitutes civilization would the Rajpoot princes

have appeared to him'—in arts immeasurably so, in arms by no means inferior'

Mahmood is said to have spared the temples either through admiration of their beauty, or on account of the difficulty of destroying them. But there is no monument, or column, or ruin of any kind—nothing, absolutely nothing, which has been left behind to recall an image of those times. The truth is, that during the twenty days that he tarried here, he sacked and burned the place, and rifled the temples of their gods. There were 'five golden idols whose eyes were of rubies, valued at 50,000 dinars,' or two lacs and fifty thousand rupees. A sixth 'golden image weighed one thousand one hundred and twenty pounds, and was decorated with a sapphire weighing three and a half pounds'. Besides 'these images, there were above one hundred idols of silver, which loaded as many camels'. The Buddhists had no such rich idols—their statues were all of stone or copper, though some of them had been very colossal figures.

The pictorial Muttra of the tenth and eleventh centuries having been reduced to ashes, lay in obscurity for many a century. No notice of it has been taken by Baber, though he lived in close proximity at Agra. The modern town seems to have grown up from the time that Vishnuvism received a new impulse from Choitunya, and his followers enjoyed toleration under the mild government of Akber and of his two successors. It is beautifully situated along the bank of the Jumna.

Contiguous to Muttra are those great sandstone quarries which, for ages past, have furnished materials to the architects of Upper India for building the houses, shops, temples, and ghauts of its principal cities. The main street is a feature of great beauty. This town, too, must have cost to build several millions of dinars, and is inhabited by bankers and traders of princely wealth. The ancient orthodoxy of the people has not suffered a jot of abatement. But the wealth and splendour of old Muttra must have far exceeded the wealth and splendour of the present city. There is not a single idol of gold, with eyes of rubies and sapphires, that we saw in any of the temples, though we had visited nearly some twenty of them.

The finest building in the town is that of Paruckjee, the richest banker of the day in India. He was Scindia's treasurer, and retired from service with two crores. He is now reputed to possess nearly ten crores. By faith a Jain, he has, in front of his house, dedicated a temple to god Dwarkanath of that sect. The fane is magnificent, and remarkable for highly-wrought carvings on stone. In the building, which is supported by a triple row of pillars, and situated in the centre of the square court, we saw a respectable assembly sit squatting at an entertainment of music and song. The room occupied by the god is richly decorated. Its ceilings are silver-gilt. The image itself is apparently all gold—the figure being life-sized, and standing with closed eyes in the act of meditation. Buddhism, in one shape or another, seems to have always existed in Muttra—main-



taining its ground under the modified form of Jainism, after the votaries of Sakya Muni had lost their footing Tavernier saw in his time at Muttra a hospital for apes, which was unquestionably an institution of the Jains In our age, the wealthy establishment of Paruckjee resembles a Buddhist monastery of the olden times

The *Katra*, or market-place, towards the south-west of the town, is an oblong enclosure, about eight hundred feet in length by upwards of six hundred and fifty feet in breadth In the midst of this square stands the Jummah Musjeed of Aurungzebe, on a large mound nearly thirty feet high From the remains of Buddhist pillars, railings, figures, and inscriptions, discovered in clearing out a well at this spot, it is believed to have been 'the site of the famous monastery which was founded by the holy Upagupta during the reign of Asoca' The Brahmins overthrew the building of their rivals, and made use of its materials in erecting the temple of their god *Kasala Deva*, or *Keso Ray* Judging from the dimensions still traceable, this temple appears to have been one of the largest in India In its turn, the great Hindoo temple was overturned, and on its foundations was raised the mosque of the Mahomedans Owing to many dangerous cracks in the roofs and walls, the mosque has long been disused

Nothing but the ruins are now seen of the old fort of Muttra, built by Rajah Jeysing on an elevated site on the bank of the river The observatory erected by that scientific prince on the roof of one of the apartments is also in a ruinous state From the fact of this observa-

tory, it is to be inferred that Muttra must formerly have been a seat of learning, which it has ceased to be in our day. The decay of the fort and observatory may be attributed to the pillage and massacre which Muttra suffered at the hands of Ahmed Shah Durani, just a century ago. The city was surprised during the height of a religious festival, and the unoffending votaries were slaughtered with the same indifference and barbarity, that, in our day, left only one European and two Natives out of an army of 13,000, to tell of its sad end by the treachery of Akber Khan. In the words of Tieffenthaler, ' Muttra is a populous city, abounding in wealthy inhabitants. In this city, and in another town called Brindabun, the Affghans practised great cruelties, and displayed their hatred of idols and idolaters, burning houses together with their inmates, slaughtering others with the sword and lance, hauling off into captivity maidens and youths, men and women. In the temples of the idols, they slaughtered kine regarded as sacred by the superstitious people, and smeared the images and pavement with the blood '.

It is time now to say something about the Chowbays, who abound in such large numbers at Muttra. From a similarity of name by which they are distinguished, and from the clubs which it is fashionable for them to carry in their hands, they are thought to be most likely the Sobu whom Alexander found settled in the Punjab. However it be, the Chowbays in our day are noted for being one of the four great classes of high-caste Hindostanee Brahmins, who have the exclusive privilege of minister-

ing in the temples of Krishna in the city of his birth. They have all the local traditions on the tip of their tongues, to din into the ears of pilgrims. But none of them appeared to us to be very devout in their professions—fleecing pilgrims being more their vocation than moralizing. Those who had pertinaciously followed us on the way had fondly lingered about us for a time in the hope of reaping a rich harvest. From a dozen, their party had increased to thrice that number, as the news of our arrival got noised among their brotherhood. There were many of them who had fat paunches and protuberant bellies to denote their easy condition. Others who had often to rub shoulders with rivals, were particularly clamorous and importunate in their application. But among the Chowbays thrift follows not fawning. Their preferment goes by service, of which each had in his hand a scroll of vouchers and certificates to substantiate his claim. It mattered little to us to know who had or had not served any of our ancestors in the duties of a Panda, or religious attendant upon them—we turned a deaf ear to the solicitations of those, who contrive to gain their ends by worrying a man with the din of a clamorous application. Our cool indifference and imperturbable equanimity upset all their calculations, and when they found that they spoke to a dead wall, they gradually dropped away one by one to their great chagrin—amazed at our wonderful thick-skinnedness. There are 1400 families of Chowbays, making about 3000 persons—the same number that is spoken of the ancient Buddhist monks by Fa Hian. The greatest of

all the Chowbays was created by Akber. He had 52 *juymans* or religious patrons, mostly out of the great Hindoo officers of that emperor's court. None of his descendants are now living. Gymnastic exercises are a great favourite with the Chowbays. There is a slur upon their character, that they are the illegitimate offspring of Hindoo mothers and the Affghaun officers of Ahmed Shah's army, in consequence of which the Vry-bashees do not marry in a Chowbay family. The Chowbays intermarry amongst themselves, and never make connection in a house from which they cannot have a son or daughter in exchange. It is peculiar with them to celebrate at once 20 marriages on a day, to avoid incurring a large expense in the feeding of their relatives.

The Chowbaynees are in the grandest style of beauty. The whole class is superb, and the general character of their figure is majestic. Their colour is the genuine classical colour of the Brahminees of antiquity. In returning back to our lodge, we chanced to see a creature who was going to pay her evening devotions at a neighbouring shrine. The veil was so drawn over the head, as to leave the face open to the admiration of passers by. It was a perfect unmasked battery—her large, black, rolling eyes charging with the artillery of their charms. As she passed along with 'the inceding tread of a Juno'—bearing a platter of flowers in one of her hands, the throngs drew themselves on either side of the street to make way for her, and gaze for a moment at her sovereign beauty—at the delicacy of her figure and complexion. Though well aware of the fact that all eyes

had been turned upon her, she did not falter a step in her motion,—nor did a muscle move in her face, or a blush rise to her cheeks. Called often by their profession to be out of doors, the Brahmin women are more accustomed to such trials than any other class of Hindoo females, hence they acquire a firmness of mind which makes it no easy thing to stare any of them out of countenance. Her elegant costume was admirably calculated to set off the personal graces of the Chowbaynee. No attire is so becoming to the delicate form of a woman as the Hindostanee garment, *angya*, and *dopatta*. It is the opinion of an accomplished English lady, that ‘a woman in European attire gives the idea of a German mannikin,—an Asiatic, in her flowing drapery, recalls the statue of antiquity.’ The up-country women are in the habit of darkening the edges of their eye-lids, a practice originally Hindoo, and prevalent from a long antiquity. Not less so are the uses of the betel and henna in dyeing the lips and fingers. Hindoo female taste does not err so much in deepening the black and red of nature, as does Mahomedan female taste in preferring to blacken the lips, enamel the teeth, and cover the eye-lids with gold-leaf—absurdities giving a ghastly appearance to lovely countenances.

On return from our stroll, our host took us through the hospital to see his patients, among whom one case particularly attracted our notice. The patient, a tall man of about sixty, was lying insensible for eight and forty hours. He was brought out into the open air for examination, and on a bucket of water being poured over

his head and face, began to move his limbs and feet. Two or three more buckets were poured, to bathe his whole body, but no efforts could revive him to utter a single word, or take in any kind of food. It was not till the next day that he was to get back his senses—people generally taking three days to recover from such stupefaction. This is the second instance of the kind which has occurred in one week. The victim in the first instance had been a poor rustic fellow, who had been coming home after nightfall from a relative with a brass *lotah* in his hands. However slight the temptation, it set upon him one of those professional poisoners, called *Dhutoreeas*, who formerly infested every road in India. In a little time the rogue ingratiated himself into the confidence of the poor traveller, and as they sat in a roadside hut to have a pull at the hookah, the poisoner took the opportunity to put the noxious drug of *dutoora* in the tobacco, and gave it to his companion to smoke. Before long the traveller became stupefied and fell asleep, when the other man very conveniently made off with the *lotah*, with nobody to give the alarm. Unquestionably, this is Thuggism in a milder type, the outbreak of which is apprehended as the consequence of dearth of food.

Though probably a city given up to an eternal round of fêtes and tomfooleries, society in Muttra is greatly mercantile. In the long street of shops, we were not prepared for the sight that met our eyes. It was gay, animated, striking, and beautiful, thronged by Mah-rattas, Marwarees, Chowbays, and others, in their vari-

ous costumes, and all mingled together in agreeable confusion. The different shops were well supplied with from knick-knacks to the most costly goods, and you hear there men talking about cotton, and opium, and indigo, and exchanges, and other topics of interest, in the literal meaning of the word. The houses of the higher mercantile classes are large, neat, and in good order, with ornamented balconies and painted windows. Just on the floor above the street, sits the grave and sedate *guddee-wallah*, with the pipe in his mouth, now casting his looks at the *mohurrurs* bringing up his books, and then attending a broker to hear his report of the market.

It was a season of festivity, and two of our friends tarried behind to enjoy a *nautch*, while we proceeded on the same evening to Brindabun. The *ruth*,—from which, no doubt, has been derived the word chariot,—the *ruth* is decent enough, with its scarlet screens and canopy hung with fringes. But it is set upon two wheels without any springs, and drawn by a pair of bullocks, whose jog-trot pace keeps the light concern in a perpetual oscillation. In such a car did Okoor bring Krishna and Buldeo to the Court of Kunsā,—and in such a car did we proceed to Brindabun. But with all our veneration for the classics, and our recollections of the heroic ages, we soon felt under the joltings of the *ruth* as if an abscess was forming on our liver. Rocks have altered, worlds have changed, and nations have worn away, but no improvement has taken place in the vehicular architecture of the Hindoo.

From Muttra to Brindabun is three *gow-koss*, or the distance that is measured by the audibleness of the bellowing of a cow from one extremity to another. This curious mode of measuring distance is natural to a rude pastoral people, and significantly speaks of the pastoral state of the country in ancient times. But a fine road now presents itself skirting the river, and though not well laid down it is good enough for driving a buggy, one of which was actually seen to roll away past by our *ruth* of the fifteenth century B C. The last streaks of sunset faded away from the clear blue sky of a beautiful climate, and the mellowed light of an Indian twilight helped us for two miles of ground. On our right flowed the classic waters of the Jumna. To our left, the country opened charming woodland sceneries, abounding with flocks of wild peacocks, the plume of which is so prominent on the coronet of Krishna.

November 3—This is the sixteenth day, and we are at *Brindabun*. Our grandfathers and great-grandfathers had to make their wills before setting out on a pilgrimage to this *Ultima Thule* of their days. By land, the journey was unsafe from wild beasts, from highway robbers, from Thugs, and from Mahratta rovers. By water, the voyage was unsafe from *Nor-Westerners*, from pirates, and from the river-police. Those were days of might over right—of *tera ke mera*, in which the timid Bengalee, who quitted his home, scarcely hoped to escape the thousand accidents by flood and field. But travelling thus far we have not lost a pice, and not a man has dared to approach us either in the mountain

gorge, or upon the lonely heath. In a few years the Railway shall further abridge this distance and time, and inaugurate an era of security to life and property which has been never known to these regions.

The news about our own selves must have travelled before us, or otherwise our family *Panda* could not have had the intimation to show us his face early this morning—the first face which a pilgrim has to meet with in Brindabun. Though we looked with an unfavourable eye upon all Pandas, the young man—for he was only two and twenty years old—who was so opportune in coming to wait upon us with his welcome and offer of services, had a mild appearance and modest demeanour to bias us in his favour—good looks, as the saying goes, being the first recommendation. He was quite a stranger, and introduced himself to us by taking the names of several of our relatives—which it is a more useful thing for his brethren to treasure up in their memory than the names of worthies taught in the *Shasters*—and handing to us at the same time a scroll of old papers for our inspection. They were the certificates of services which had been rendered by his predecessors to such of our ancestors and to those of other people, as had come on a pilgrimage to this holy town. There is a pleasure to go through these testimonials, and chance upon the autographs of a grandfather or great-grandfather, that interest us by being the only relic of their handwriting yet in existence. The only name among our ancestors which turned up to meet our eye, was that of a grand-uncle bearing date the year

1825 His certificate further increased our amiable feelings towards the young man who had brought it, and in the end so fully established him in our graces as that we accepted the offer of his services by subscribing our name to his paper below that of our grand-uncle—a paper that is to be bequeathed by him to his descendants, and preserved as a precious heir-loom in the family. Few of the vouchers or certificates were found to be older than three generations, or beyond the age of our grandfathers. This is a proof, that pilgrimages to Brindabun were less frequent when British rule had not extended to these provinces—when the inroads of the Mahratta and Jaut, of Holkar and Ameer Khan, had plunged the valley of the Jumna in misrule and anarchy.

Our *Panda* fixed, our clothings put on, and the sun up enough for all the gods to have got out of their beds, we sallied out on our ramble. The birth-place of Krishna is not half so sacred as this place of his amorous adventures. He appears to owe his apotheosis more to his *liaisons* than to his miracles. He excites the enthusiasm of his followers more by the stories of his early gallantries than by those of the honourable exploits of his maturer years. In Brindabun he tended cattle, stole milk, played upon the pipe, and danced, sported, and philandered with milkmaids, and the scenes of his gay amours are reckoned as objects of the holiest veneration. To the Vishnuvite, Brindabun is the land of poetic dreams—the Elysium of his fondest aspirations. How it has been immortalized by the Muse, and has called

forth the noblest and most melodious lyric in the language! If there be a spot of ground on earth in which the historical, and the poetical, and the fabulous are so charmingly blended together that we would not separate them if we could, it is the little town of Brindabun, which lies under a pure sky, and is washed by the waters of a crystal stream. The mendicant *Byragee* traverses many countries, and at last ceases from his wanderings to pass the evening of his days and lay his bones in the classic soil of *Vry*.

More than one emissary had been sent by the tyrant Kunsā to seek the life of Krishna, and the herdsmen of Gokul emigrated with him to Brindabun—then a very secluded place, from the many woods in which it had been embosomed. This is the earlier story about Brindabun that is on record. But it cannot fail to strike a man, how, in a place only six miles distant, the infant could have been secure from the tyrant's reach. The exile of Krishna, his concealment under the roof of an humble cowherd in an obscure village, his association with shepherd boys, and his pastimes with shepherd girls, are all common events in the annals of mankind. But it is difficult to account for how he could openly do all these things so near to the abode of his implacable foe, and still that foe remain ignorant of his whereabouts. It is the story of the prophecy of Kunsā's fall, that causes the hitch in our belief. By dropping that story, all doubts would be silenced. But it is by the invention of that story, and of the miracles performed at a tender age, that Krishna as-

sumes the celebrity of an *Avatar* in the eyes of his followers

Taking Muttra as a centre, the circle described by a radius of eighty-four miles would give the extent of ancient *Vrij*—the seat of all that was refined in Hindooism, and the language of which, *Vrij-buh*, was the purest and the most melodious dialect of India. In all *Vrij*, the most classic spot is Brindabun. The tract, comprehended by a circle thus described, was the kingdom that had been occupied by the *Surseem* of Menu and Megasthenes. It was the inheritance to which Krishna was entitled by his birthright, but which had been usurped by Kansa. Fourteen years of his life had been spent in concealment at Gokul and Brindabun, before Krishna had an opportunity to go to Muttra, kill his uncle, and recover his patrimony. The period for which he wielded the sceptre of his ancestors at Muttra was eleven years. He thus passed five-and-twenty years of his life in *Vrij*—a classic region, every inch of which is deemed hallowed ground by his acts and adventures. Here, on his deification, rose the first altars to his worship. It is not known when and under what circumstances that worship first commenced, but it appears to have grown into a rage in the olden times. The refined Hindoo, abjuring all sensual interpretation, attached a character of spiritual love to the dalliances of *Kanya* and *Radha*. The soft idyls of their pastoral adventures fell in melting strains, and found an echo in the feelings and sentiments of a worldly laity. Vishnuism, inculcating the worship of Krishna, had

been moulded and fashioned with an imagery, which, kindling the imagination, at once enthralled the hearts of the females, and the warm-hearted Rajputnees 'crowded to his shrines, drawing all the youth of the country after them' * From austerity, the natural reaction is to licentiousness, and people falling off from the severities of Buddhism embraced a creed which they found to come home to their bosoms Vrij, where Krishna's descendants fondly cherished the memory of his exploits, became the head-quarters of his religion But the Islamite came, and striking a fatal blow, sadly humbled the pride of that flourishing religion The shrines abounding in Vrij were all doomed to demolition The images adorning them met with a similar fate To escape the hammer of the infidel, the idols of principal note had been secreted, or transported beyond his reach The statue of Balmokund of Brindabun was concealed in the Jumna That of Gokulnath was hid in a ravine on the banks of that river Yadu-nauth, the image worshipped at M̐havan, fled on the approach of Mahmood Thus desecrated, depopulated, and reduced to a desolate waste, Vrij lost all its attractions, and ceased to possess any prestige No more did pilgrims throng there from far and near On the soil lingered only the remnants of a scattered and poor population, and the region became a wilderness in a few years The site of Brindabun happened to be entirely

* It was to counteract this fervour, that the Jains of Western India set up their image of Neminaath—a fact communicated in confidence to Col Tod by one of the sect

forgotten Nobody recollected the positions of its sanctuaries, or the fate of its idols Upon the spots distinguished by the miracles of Kanya grew wheat and barley Not a voice broke in upon the solitude brooding over the scenes of his pastimes The peacock gambled and the ape leapt from bough to bough in the groves sacred to his memory Neglected Brindabun lay in this wild, untenanted state for four centuries—its antiquities obliterated, its traditions forgotten, and its very name almost passed into oblivion

In the same manner that the Christian world is indebted to the Empress Helena, the mother of Constantine, for her explorations of the unknown localities consecrated by the acts of the Redeemer, is the Hindoo world indebted to Choitunya and his disciples for the restoration of Brindabun to its pristine importance and sanctity Nothing has yet turned up to give a clue for ascertaining the age in which Vishnuvism first originated The most authentic fact of its earliest existence on record is furnished by the inscription on the Iron Pillar at Delhi, stating Rajah Dhava, who put up that pillar in A D 319, to have been a worshipper of Vishnu The next fact is supplied by Fa Hian, who saw the *Vishnupod* to have been already established at Gaya in the beginning of the fifth century The Vishnuva worship is said to have been instituted at Kanchi in the Carnatic by Luchmana Acharya But it must have been by a learned Brahmin either of Rajpootana or Guzerat—places famous for the life and acts of Krishna—that Vishnuvism was modified to introduce the worship of

that incarnation. The great text-book of the Vishnuvites—*Sreemut Bhagbut*, is supposed to be the work of Bopdeva, a grammarian, who lived in the court of the Rajah of Deoghur in the middle of the twelfth century. So involved in obscurity and fable is the origin of all Hindoo sects, that nothing certain can be known about them. But there exists no uncertainty as to the reformations undertaken by Chaitanya. The decadence of Vishnuvism on the advent of the Islamite left the amalgamated Shivites and Sactos to form the most dominant sect in India. They prospered most in Bengal, but degenerated to the grossest abuses. Disgusted by the abominable orgies of the *Tantricks*, Chaitanya sought to propagate the tenets of a purer religion, by imparting a new type to Vishnuvism, and creating a reaction in its favour. He glossed over those texts of the *Bhagbut* which were likely to bring his creed into disrepute. He viewed the flirtations of Krishna with the Gopinees in a Platonic light, and founded upon them his doctrine of Bhukti, or Faith, as contra-distinguished from Works*. The history of Vrij—the cradle of his religion, formed the most important chapter in his creed. Visions of the sable Krishna flashed across his mind,

* 'The union of Krishna with Radha was in his eyes like the mystical union of Christ with the Church. The relation between man and God is compared to the relation between husband and wife, the carnal element being subtracted and ignored. There are five stages of faith. The first and lowest is simply *contemplative*, like that of the Rishis Sanaka and Yogendro. The second is *servile*, like that of men generally. The third is *friendly*, like the feeling with which Sreedama and the *Gopguns* regarded Krishna. The fourth is *maternal, paternal, or filial*, like that of Jushoda, Devaki, &c. The fifth and highest is *amorous* or loving, like that of Radha.'

and he dreamt of Brindabun in his ecstatic dreams That beloved seat of his god was lying neglected for many an age He resolved to unlock the sealed treasures of that charmed region, and, by reinstating Kanya in his long-lost Brindabun, inaugurate the epoch of a second revelation to his followers To carry out his intentions, he deputed two of his favourite disciples, Rupa and Sonatun, to precede him in the exploration They left Benares, and commenced their labours from *Agrabun* or Agra, which forms the starting-point for the circuit of Vrij Few men could be so eminently qualified by their learning and zeal for the task intrusted to them They proceeded, making careful researches, treasuring every precious tradition, examining every nook and vestige, identifying and localizing the scenes of every memorable event, disinterring and dragging into light what had been buried in darkness, and illumining the whole benighted region of Vrij It was impossible to mistake Goverdhun, the mount from which Krishna had made known his miracles and oracles to the Yadus, and in a cave of which had been raised the first shrine on his apotheosis It was impossible to mistake the landmarks pointing the site of Muttra or Mahavun Before long, Choitunva himself followed in the steps of his disciples He happened to fall on the way into the hands of five Patans, who intended to attack and plunder him, but struck by his sanctity they desisted from their hostile intents, and were persuaded to become his followers Reaching Brindabun, Choitunva found it to have been exhaustively explored, and

all its holy sites and scenes identified. He got up on an eminence to survey the hallowed region, when a doubt came across his mind as to the accuracy of the explorations. Fortunately, he met with a native of the place called Kristodoss, who had treasured up all the local traditions, and who, fully enlightening him, removed all doubts from his mind. From that day has Brindabun become re-opened as the resort of pilgrims, and the name of Choitunya venerated as that of a deity incarnate.

To the identification of the localities, followed the discovery of the penates of the ante-Mahometan age. The statue of *Bal-mookund* lying in the Jumna, attached itself to the sacerdotal zone of Bullubha Acharya, as he was performing his ablutions in that river. *Goverdhun-nath* was raised from a cave in the mount of that name. *Gokulnath* was discovered in a ravine of that island in the Jumna. One by one, the seven principal statues of Vrij were collected, set up, and begun to be worshipped. The resurrection of Brindabun was now complete, and, abounding with shrines and temples, it once more resumed the opulence and splendour which had been enjoyed in the halcyon days of the Tuars and Chohanse.

It is a common saying to the pilgrim in Brindabun—*Heri-bole, ghut-ree-khul, Brindabun-doul*—Take the name of Heri, loosen thy purse-strings, and stroll through Brindabun. But we had determined to give the Gordian knot to our purse-strings, beyond paying the trifle of a nuzzerana-fee to get a sight of the idols. Just on the point of our starting, our *Panda* and others,

with a burst of enthusiasm, clapped their hands, and cried out *Radha-ranee* ' *Radha-ranee* ' the usual exclamation for taking the auspices The tour of Brindabun has to be commenced by paying the first visit to *Govinjee*, who has the seniority of the other gods Orthodox Hindoos coming up here, at once go up to him with ' the dust on their feet '—true pilgrimage being his who performs it on foot Similarly as Biseswara had disappointed us at Benares, did Govinjee do the same thing in Brindabun His prestige had raised great expectations in us, but we found him to occupy a very humble shrine, consisting simply of an oblong chamber, with three arched openings, faced by an outer verandah Nothing under the name of furniture adorns the shrine The bare walls stand unrelieved by any pictures or shades From the ceilings hangs no candelabra or lantern The only decorations are some scarlet *kannats* and *purdahs*, and two big brass *cheragh*-stands Things here are in a state that reminds us of Baber's remark, —' the people of Hindoostan have no candles, no torches, not even a candle-stick ' But Govinjee looked very happy with Radha on one side, and Nullita on the other He was in his morning dress, wearing the *pugree* and robe of a Hindoo Rajah In other parts of the day, he is seen attired in other fashions He never lays aside his flute, except when he has to appear in the military uniform of Kunsu's conqueror, with a bow and arrow in his hands The statue of Govinjee was originally the god of Mount Goverdhun, where he had been raised as the first image to Krishna He had to

be concealed in a cave from fear of falling into the hands of Mahmood of Ghizni, and lay unnoticed there till reinstated by Bullubha Acharya. The present statue is but a substitute—the ancient penate being now at Nath'dwara. He became an exile from Vrij to escape the vengeance of Aurungzebe. On his proscription by that Emperor, the Rana Raj Sing of Mewar espoused his cause, and 'offered the heads of one hundred thousand Rajpoots for his service.' In charge of this escort, the Emperor dared not to intercept his progress. As he journeyed to gain the capital of the Rana, the chariot-wheel sunk deep into the earth, and defied extrication. The augur interpreted the omen as indicating the pleasure of the god to fix his abode upon that spot, which from an inconsiderable village rose to be the future town of Nath'dwara. This chariot of Kanya and its miraculous wheel are still preserved as inestimable relics, and are permitted to be worshipped alone by the most devout. His godship was right in taking a timely flight, and must have had the prescience to know the fate that awaited his temple. Its pinnacles, proudly rising in the air, were an eyesore to Aurungzebe, and they were toppled down by his order. The temple is yet standing, and shall stand for many ages to come, a gigantic but truncated pile, to proclaim the vandalism of the Islamite. To Rajah Maun does this temple owe its foundation and name of *Maun Mundeer*. That Rajpoot chief had been intrusted by Akber with an expedition to Cabul. In that snowy climate he fell seriously ill, and, despairing of his life, made a vow to

build a shrine to Govinjee, on his recovery He got well, and, true to his vow, built this temple to the god, to whose favour he thought he owed his cure The stupendous, but at the same time the splendid, monument is worthy of the man who has raised it, and of the god to whom it has been raised Three hundred years have not loosened a slab in the massy structure Outwardly the form is pyramidal In the interior, the arched alcoves are a striking proof of Rajpoot engineering skill The carvings and sculptures are elegant There is a large niche in the wall, where the god used to sit on his throne most conspicuously Profaned by the infidel, it is now a deserted sanctuary, standing a few paces from the one now occupied The ancient red-sandstone *Maun Mundeer*, of Govinjee, is the largest and most magnificent temple that we have seen in all Bengal and Hindoostan

Lord of the *mace* and *discus* ' before thy image we stand Millions of Hindoos believe and bow to thee as a god But a Young Bengal cannot vouchsafe to bend his head to thee He regards thee to have been made like him after the image of his Maker He believes thee to have been the son of Vasudeb, king of Muttra, friend and ally of the Pandavas, and founder of Dwarka He reveres thy memory for thy great qualities as a warrior and statesman, and wishes that another like thee had been born to keep off the Mussulmans from India But he cannot be impious to adore thee as a god Pride of *Yadu-vansa* ' how thou must be aggrieved to be called *Murari*, with a flute in thy hand in place of the discus

—to be worshipped only as a sensualist and the lover of Radha how wrathful we think thee to be at thy privacies being made a public property, and at thy memory being so grossly libelled In their infatuation thy followers have not scrupled to invade the sanctity of thy private life, to drag thy secrets into light, to invent many a prank thou didst not commit, and to put thee to blushes before posterity Boswell has noted greater particulars, and laid them before the public, but has not made Johnson to appear as a monster In this thy votaries have erred most cunningly, but have acted suicidally to ruin the interests of their country, by enervating themselves the more with artificial heat in such a hot land of ours to defend it from their enemies Rightly to have venerated thy memory, was to have remembered thee as a hero whose mantle should be inherited by his countrymen Humbler of the Kurus¹ if thou couldst be exorcised by spiritualism, thy votaries would be at once enlightened, and make amends to thy reputation They are remarking our audacity in not bowing to thee But a craven is that Young Bengal, who trifles with his Creator to avoid being awkward and the butt of remark, by bowing to an idol whom he despises in his heart, and who sacrifices principle to policy It is not that Young Bengal is without any belief To quote the words of a great writer, ‘touching God and His ways with man, the highest human faculties can discover little more than the meanest In theology, the interval is small indeed between Aristotle and a child, between Archimedes and

a naked savage' The history of nations is before him, and a Young Bengal is loath to abide by any book-revelation He thinks that he would be lagging behind the age by taking up the question of eternal concerns in preference to that of the concerns of this world—to the question of his mission upon earth Ostensibly he has no religion—not even *Brahminism*, which is being hampered with rules and forms giving it a sectarian air But, nevertheless, he has his faith in the *life that is right*, and he rests his hopes in an Almighty Disposer of events

In return for the nuzzerana-fee with which we had to make acceptable our visit to Govinjee, we had the honour to receive from his wardrobe each a red-coloured scarf with a border of gold, and a tray of his sacred food The *pera*, a kind of comfit, of which the god was fond in his infancy, is still his favourite food His taste for curds and butter was acquired from the dairy of Jushoda But 'the days of simplicity are gone, and the Apollo of Vrij now has his curds adulterated with rose water and amber' The dead stock of Govinjee's shrine is augmented by the pious bounties of pilgrims from the most distant provinces There is no donation too trifling for his acceptance, and his hand is spread out to receive even the widow's mite Krishna is the deified ancestor of the Yadus, and the Rajpoots have always been his most zealous worshippers But the largest influx of votaries now is from Bengal The idol is said to be under the protection of the Rajah of Jeypoor But, as from the days of Sancara Acharya, have Mala-

bar Brahmins ministered at the temple of Badrinath, on the Himalayas, so from the days of Choitunya have people from Bengal had the ascendancy in the temples of Brindabun. The most devoted votary of Heri now is the *Byragee* of Bengal, who renounces the world to pass his days in Brindabun invoking his name. The principal office at the shrine, that of *Kamdar* or Manager, is never given but to a Bengalee. The township of Brindabun is held as the sacred Zemindary of a trio of gods, and no inconsiderable portion of revenue is derived by Govinjee from his one-third share in the estate.

CHAPTER II

No end of idols and temples in Brindabun—passed a whole morning, and still visited not more than a fourth of them. The idols are the same everywhere—Kaniya, with Radha on his left, and Nullita on the right. The temples, adorned with elaborate carvings upon stone, are all costly buildings, but without much variety. Krishna appears to number almost every Hindoo prince among his followers. There is the temple of the Rajah of Jeypore as well as of his Ranee and of his favourite mistress, of the Rajah of Bhurt-poor and of his Ranee, of Scindia, of Holkar, of the Rajah of Dinajpore, of the Rajah of Burdwan, and of many other potentates. The dignity of these shrines is maintained by rich endowments and grants, besides the donations of pilgrims. The daily expenditure in one or two of them is 100 rupees, and in none less than 10 rupees. In all these religious foundations, the *per-shad*, or the food offered to the god, forms the sinecure livelihood of that floating population of ascetics and mendicants by whom the place is crowded in all seasons, and who by the lowest estimate would not number less than two thousand souls. There are hangers-on, who

are insured of their food for their lifetime under especial recommendations

The second in the trio of gods is Gopinath, or the Lord of the Gopinees. This also is a substitute in place of the original penate, which had to be removed away from the reach of Aurungzebe. There is nothing in the statue of the Lord of the Gopinees to indicate that surpassing beauty of Krishna, by which he captivated the hearts, not only of rural damsels, but of the Princesses of ancient Hind. The poet does him more justice than the artist. In vain we endeavoured to recognize any charms which the statue is said to possess. The dull cold figure betrays a most defective conception, and is void of any expression. The features are hard and utterly meaningless—being hit off without the slightest stamp of that amorous ardency which should characterize the countenance of the Lord of the Gopinees. It is a sad mistake of the sculptor to have chosen principally to exercise his skill upon black marble. The mind and manners of Krishna must have had more to do in winning feminine hearts than his light azure complexion, which the artist has been so anxious above all to perpetuate. Krishna is described to have had the perfection of the male figure, ‘such as he appears to young female imaginations—heroic, beautiful, breathing music from his very eyes, and exalting the religion of his worshippers into love.’ To have executed a likeness of him, the sculptor should have modelled the *beau idéal* of the male figure—a Phidian image of the Indian Apollo,—and then at least could Hindoo idolatry have

boasted to have developed the beautiful in art, and accomplished a triumph for its apology. The size of the image also should have been of the standard of life—its diminutiveness degrades it into a doll.

In like manner, the statue of Radha, intended as a personification of all that is elegant, graceful, and beautiful in the other sex, is a complete failure. Though moulded into a slender form, the stiff metal has anything but realized the figure of the graceful sylphide who was 'the pearl in the ocean of Heri's mortal birth.' Her face appears not to smile with complacency on her best-beloved. The 'fawn-eyed Radha' of the poet has in the image eyes staring upon the pilgrim, rather than 'gazing upon the bright face of Krishna.' These are not only artistic but also historic faults in the statue. Care has been taken, however, to preserve historic truth 'in staining the eyes with antimony'—in 'placing a circle of musk on the forehead'—in 'intertwining a chaplet of flowers and peacock's feathers in the dark tresses'—in girding the waist with 'a zone of bells'—and in wearing on the ankles 'rings which tinkled when sporting in the dance.' The costume and adornments of the image help to give an idea of the toilet of a Hindoo lady in the fifteenth century before Christ.

The affairs of Gopinath are now at the lowest ebb. His property is all under mortgage, and he is over head and ears in debt. The mutiny, having put a stop to all pilgrimage from Bengal, has brought him to this pass. Brindabun is annually visited by more than ten thousand Bengalees, from whose contributions the gods

of Vriġ draw their principal support. Not one has come in during the last three years. Now that tranquillity has been restored, they are in great hopes of seeing the god out of his difficulties. Much is expected, also, from the opening of the Railway. But pilgrims, then pouring in tenfold or twentyfold numbers, will find disenchanted Vriġ to have lost many of the attractions that are lent by distance.

Just as much as the mild doctrines of Kaniya differ from the dark rites of Shiva, is the Jumna distinguished in its features from those of the Ganges. Not only does the former river revive the memory of a renowned antiquity, but its shores likewise present to our view the theatre of the miracles of a famous religion. To an orthodox Hindoo, the Jumna is endeared by a thousand tender and sacred associations. The banks of that stream are fancied to be the sunny land of love and song—the scene of celestial events played upon earth. On those banks, he likes to sit and dream over the days of pastoral Vriġ. But on the grassy margin where Kaniya pastured kine, or on the smooth, hardened sand where he wandered arm-in-arm with Radha, are now massive structures and ghauts of stone, scarcely harmonizing with pastoral reminiscences. Here and there, an antique *banyan* or embowering *neem* overhangs the stream, and old *Kahndi* is all that yet continues to flow on, outliving the perishable records of man, and producing in the soul feelings and ideas which no other river is capable of exciting.

The ghauts in Benares are not less various than in

Brindabun There is the *Karsee-ghaut*, the most noted of all, where Krishna, while yet a mere boy, slew Karsee, a Dwaita of gigantic strength, sent by Kunsu to take away his life The anniversary of that exploit is still observed with great festivities By pilgrims, a dip in this ghaut is thought to be highly meritorious Immediately over the spot where the miracle was performed now towers a lofty and rich temple, with a ghaut the steps of which, built of red sandstone, descend several feet into the water

Next in rank is the spot where Krishna killed *Bukasoor*, or the demon who had come from his uncle to destroy him, disguised as a crane The bird sat laying open its enormous beaks that touched heaven and earth, so that his mouth seemed as it were a great gap in the latter, to the shepherds who were tending their cattle along the river-bank In they unconsciously walked to the stomach of the crane But wary Krishna at once detected the foe, and, following in the steps of his playmates, stuck like an obstinate fish-bone at the throat of the bird, and kicking up a rumpus in his stomach, at last tore him asunder in two by his beaks This feat also is annually commemorated by an effigy to bring grist to the mill of the Vrij-bashees *

The *Bushter-hurun* tree that they showed us, of small size, with tender twigs and branches, is quite a sham—

* Kunsu seems to us to be the myth of an ancient Buddhist king of Muttra, who opposed the rise and spread of the worship of Krishna The early miracles of that god allude but to the discouragements under which his religion laboured in the beginning, and over which it one by one triumphed

still they are not wanting in barefacedness to identify it with its original. Its situation on the river-bank has been made to accord with the legend. The Gopinees of yore had come to bathe in the Jumna, and leaving behind their garments on the bank, were engaged in laving and sporting in the waters. Krishna had watched the opportunity for a prank, and, coming unperceived, softly stole away their clothes to a neighbouring tree. He got up on it, and, hanging the clothes up on the branches, sat upon one, playing on his flute. On getting out of the stream, the Gopinees were extremely surprised to miss their dresses. But soon they discovered them suspended from the branches of a tree, and the author of the mischievous act sitting thereon to enjoy the frolic of their exposure—to see beauty ‘double every charm it seeks to hide.’ No entreaty could prevail upon the naughty youth to give up his waggery, and save young damsels the expense of their modesty. The Gopinees had to come up to the tree, hiding their nudity as well they could by the flowing tresses of their hair, and to stand soliciting to have their clothes thrown to them. Though the fact of the present *Vriy-maees* leaving behind their garments like the Gopinees of old on the steps of a ghaut, and then making a rush to the waters to conceal their nakedness, might give a colouring of truth to the story, still it cannot but be regarded as the invention of a prurient imagination to tell upon soft minds, and win over soft hearts. Standing, as it does, just upon the brink, and overlooking the stream, if the present tree be supposed to occupy the position of

its original, then it is doubtful how any man could have played the prank in question without instant detection. There hang from the branches of the tree vari-coloured linen in imitation of the dresses of the Gopinees. The waggish god is fancied to be still perched on its top, with the naked nymphs standing in a group below him, and praying for the return of their clothes. The pilgrims, therefore, coming to visit this famous tree, cannot make up their minds to go away without leaving behind them the token of a piece of linen suspended from the branches in very pity of the distressed Gopinees.

Near the entrance of the town from the river, was pointed the *Ukoor-ghaut*, or the spot where Ukoor halted, and left behind the car in which he had travelled from Muttra. He was related to Krishna as uncle, and had been sent by Kunsu to invite him to a festival at the Court of that Rajah. The exiled scion of the house of the Sursena had become tired of his *incognito* life, of tending cattle, and of skying with milkmaids. He hoped to reap important results from the opportunity, and gladly accepted the invitation to the Court of Muttra. It is the occasion of this departure from Brindaban that is annually made the cause to observe that car-festival, which is celebrated with so much *éclat* in all parts of India, and which ushers in the season to chant in soft and plaintive lays the 'farewells' and 'valedictories' and 'forget-me-nots' that soothe the griefs of a love-lorn heart. In vain did Nunda, and Jushoda, and the associates of Krishna dissuade him from his purpose.

In vain did the Gopinees implore the false youth to stay. In vain did Radha weep and lament and refuse to be comforted. As the daughter of Rajah Birshobhano, she had tarnished the honour of a princely house. As the wife of Ayan Ghose, she had proved faithless to a man of fair fame. She had left parent and husband, had 'lost heaven, mankind's and her own esteem,' and the anguish of her soul was exceeded only by the injustice done to her feelings. But Krishna refused to give up, for her pouting lips, a crown. He departed to recover his patrimony, breaking his plighted troth with Radha, and abandoning her to struggle with a passion she could not cast aside. It was all over.

'For her on earth, except some years to hide
Her shame and sorrow deep in her heart's core'

and from the day of his exit she never ceased to mourn the sad fate to which she had been left behind—a fate which has afforded and shall yet afford to generations of Hindoos the most touching theme to exhaust their most pathetic strains upon. In pity of her disconsolate condition, the worshippers of Kaniya have made Radha the heiress of his prestige in Brindabun, and her name as the Ranee of Vrij is in the mouths of the men, women, and children of this land.

The *Kalya-dah* is another famous ghaut, where Kalya-nag, the black serpent, infested the waters of the Jumna. Poisonous effluvia issued from the place of his abode. No finny tenant could dwell near him. Not a blade of grass grew upon the bank. The stray kine that drank water there instantly perished. To get rid

of the monster, Krishna dragged him from the stream, and bruised him on the head. The sun is said to have darkened, the sky rained blood, the earth shaken, and portentous fires to have broken out, so long as the desperate contest lasted. But this is most probably a plagiarism from the Evangelists, to suit the events of a story so akin to the other. Be that as it may, we may extract a meaning from the Puranic account of the coiling and uncoiling of the Hydra, which is but an allegory of the wars with the Nagas and Takshaks of our ancient history, a race of people inhabiting Cashmere, Punjaub, and Sind, who worshipped the dragon, and were the enemies of the Aryas from the Vedic period. The ophiolatrous Takshak had been scotched in seventeen battles, and was finally vanquished in the eighteenth—though it was not long before Parikshita, the successor of Judishthira on the throne of Indraprastha, died by the bite of a snake, that is, lost his life in a conflict with the Takshaks. The pestilential effect of the Kalyadah waters is but an allusion to the moral nuisance of the serpent-worshipping Naga race—unless some peculiar properties in the soil had, at a former period, really made the waters unwholesome. No such effect as the legend ascribes to them was visible to us in an inanimate tract void of every vegetation. The grass is as green there as in any of the adjacent spots, and tortoises floated in shoals. The inhabitants bear no prejudice against the waters, which they freely use for both bath and drink. They show here an old *Karl-kudumbo* tree as the one from which Krishna had plunged into

the stream—as well as the spot on which Jushoda sat lamenting for his non-appearance. In commemoration of the great Vishnuvite triumph, an annual *mela* is held at the Kalya-dah.

Only a solitary boat lay moored on the Jumna below the Kaisee-ghaut, as on the day when Krishna had acted as the ferryman, and the Gopinees as rowers, to enjoy a yachting excursion in the round of their amorous pleasures.

To the *Brahma-koond*, a little square tank, supposed to be of natural excavation, and regarded as the sacred spot of Vishnu's triumph over Brahma. In Benares, they make Vishnu worship Shiva—in Brindabun, they make Brahma worship Vishnu, to assert the superiority of sect over sect. Brahma, the creator of the universe, had heard of Krishna as an incarnation of Vishnu, and, visiting Brindabun, had misgivings from his age and occupations, as to his real character. To try him, he one day slyly carried off through the sky a herd of cattle, old and young, boys, and all, that were attending them. Knowing how much the parents of the boys and the owners of the cattle would be distressed at their disappearance, Krishna forthwith created a new herd and other attendants, so exactly similar to those that Brahma had taken away, that the owners of the one, and the parents of the other, remained quite un-awares of the change. Equally did the new creations themselves remain ignorant of their transformation, and the cattle walked into their stalls, and the boys into their houses, where they recognized, and were recog-

nized by, their parents, as if nothing had happened Brahma had watched all these proceedings of Krishna, and, satisfied of his incarnation, restored to him his real cattle and attendants The tale, in plain words, allegorizes the story of the warfare between the Brahmaites and Vishnuvites, the temporary success of the one in carrying off and converting the flock of the antagonistic sect, and the final triumph of the other in the acquisition of new followers Instead of a monumental pillar or other, a tank coupled with the name of Brahma, has been made to record the triumph of the Vishnuvites The tank has little depth in comparison to the elevation of the soil in these regions, and the cause of it may be accounted for by the proximity of the Jumna to the locality, which seems to have been the bed of that stream in a former age The orange tint of the water indicates a ferruginous soil On the embankment is shown the plant of a young banyan, with a few tender sprigs and leaves This is pretended to be a sacred *Akshuy-Bhut*, or immortal banyan —and, lest the pilgrim should scout the notion as ridiculous, the keeper is always ready with his barefaced tale of the tree having one root in Juggernaut, a second in Allahabad, and the third at Brindabun More extraordinary again is *Gopeswara*, an emblem of Shiva found in this locality The legend about him is, that, envying his rival Krishna for the eternal pastimes and pleasures in which he spent his days with the Gopinees, he felt extremely desirous of becoming a guest in Vrij But he dared not openly make his appearance in the quarters of one with whom he had always been

on hostile terms He, therefore, assumed the disguise of a young damsel to escape detection But, on his fair female face fell the eye of Krishna, and he was at once recognized Forgetting all past enmity, Krishna stretched out the hand of welcome to his rival, and, making the pot-bellied wassailer cut capers with the waltzing Gopinees prodigiously heightened the merriment of the occasion In plain language, the tale would allude to the mutual hostility of the Shivites and Vishnuvites, the inclination of the one to be reconciled with the other, and the temporary coalition of the two sects It is to a result of this kind that must be attributed the origin of the worship of the incorporated *Har-Heri* image of the two deities The term *Gopeswara* means the disguised god He is feigned to live here by stealth, or otherwise his presence would not be tolerated in Brindabun

One other object of interest in this neighbourhood, is the *sumaj* or cenotaph of Hureedoss Gossain The man by whose grave we stood admiring the boldness of Choitunya for his innovation of the rites of burial on the immemorial Hindoo custom of cremation, was a man of great learning, who, quitting the world and its allurements, retired to Brindabun to meditate upon Heri His austere life used to be spent every evening in chanting sacred hymns in praise of his god, and his fame as an unrivalled songster reached the ears of Akber The celebrated Tansen was his disciple On one occasion, as the Mogul emperor was sailing up the Jumna to Delhi, he *lagoed* his royal barge at Brindabun, near the spot

where the Hindoo recluse had chosen his abode. He had in vain formerly invited him to attend his court, and was anxious to make this an opportunity for testing his merits as a songster. The hut of the Gossain lay surrounded by woods and bushes. Peacocks and parrots abounded in the region, and used to be drawn by the charms of his melodious voice. The emperor chose to go alone after dusk, and concealing himself in one of the bushes, thence overheard the usual vesperian songs of the Gossain and his disciple. Charmed to have never heard any such vocal music before, he made his appearance in the hut, and introduced himself as the emperor to the Gossain, expressing great reverence for his piety, and acknowledging his unrivalled merits as a songster. The emperor held out to him promises of great wealth and favours to accompany him to his court. But the hermit refused to exchange his solitary humble cot for even the throne of the Mogul autocrat. 'Gold,' he said, 'had no value in his eyes, as the soil on which he lived was all composed of that metal.' The emperor wishing to have a proof, the Gossain by a miracle displayed the gorgeous vision of a golden Brindabun to the eyes of the emperor. By no means could Hureedoss be induced to give up his life of an anchorite. The emperor then requested him to permit his disciple to follow him to the court. Tansen was then a young lad of eighteen or twenty years of age. He was a native of Patna who had a great natural fondness for music, and had been attracted to Brindabun by the fame of Hureedoss. The emperor's persuasions and promises prevailed upon Tan-

sen, and he followed in the train of Akber to flourish in life, and acquire the celebrity of an incomparable musician in the annals of his nation. From a Hindoo, he became a convert to the Mahomedan faith, and his remains lie buried at Gwahor, where 'the tomb is overshadowed by a tree, concerning which a superstitious notion prevails, that the chewing of its leaves will give an extraordinary melody to the voice'*. Struck by all that he witnessed, Akber went away bestowing upon Hureedoss for the first time the title of a *Gossain*, or the controller of the senses. From that time, also, he began to entertain a great respect for the worship of Kaniya, and to become an enthusiast in the mystic poetry of Joydeva. The name of Hureedoss is eminent among Chaitanya's followers, and he was canonized into a saint after his death. His cenotaph is a simple heap of earth, covered by a sheet of white linen. They daily perform rites to his manes, by strewing his sepulchre with flowers, and sprinkling it with water. The tomb yields a good income to the attendants in charge.

The *Pooleen* is the memorable scene of the *Ras-mandala* of Krishna with the Gopinees. Here, in the season of sweets, and amid bowers of the dark *tamala* affording shelter from the noontide blaze, where a soft gale breathed upon a bank of flowers 'stealing and giving odour,'

* 'This is Dr Hunter's account written in 1790, but 30 years later, Lloyd found that it was still "religiously believed by all the dancing-girls." So strong was this belief that the original tree died from the continual stripping of its leaves, and the present tree is only a degenerate seedling of the melody-bestowing tamarind.'—*General Cunningham*

where the crystal waters of the Jumna flowed, breaking in moon-lit ripples against the sand and awakening a sweet harmony, and where peacocks danced in joy pouring forth their sonorous notes, 'did Heri exult in the assemblage of amorous damsels One of them pressed him with her swelling breast, while she warbled with exquisite melody Another, affected by a glance from his eye, stood meditating on the lotos of his face A third, on pretence of whispering a secret in his ear, approached his temples and kissed them with ardour One seized his mantle, and drew him towards her, pointing to the bank of the Jumna, where elegant valjulahs interwove their branches He applauded another who danced in the sportive circle, while her bracelets rang as she beat time with her palms Now he caressed one, and kissed another, smiling on a third with complacency, and now he chased her whose beauty had most allured him' Nothing was more extraordinary in this merry dance, than for Krishna to have multiplied himself into as many personations as there were maids in the party, and making himself ubiquitous, to console each by the assurance that she alone enjoyed his affection

The *Ras-mandala* has called forth the most impassioned strains of Joydeva, and has tasked the Bhagbut to employ the highest elegance of diction, the most brilliant tropes, and the utmost subtlety of meaning But in vain are all attempts to refine away its sense—the long and short of it is, that it was a waltzing party, in which the young shepherdesses had 'dressed themselves in such a manner as to do full justice to a white bosom,

in which they ogled significantly, danced voluptuously, excelled in pert repartees, romped without shame with an ardent youth, and sang sly verses with a sly expression' No sane man can mistake the luscious episode of the *Ras* to have been intended otherwise than to take in all female hearts by a *coup-de-main*, and to increase the flock in Krishna's fold. It might be that the *Ras-mandala* is typical of the zodiacal phenomena, that the nine Gopinees are the personifications of the *nouraginis*—the nine nobles of music, or the *nou-rasa*—the nine passions, excited by the powers of harmony. The movements of the pastoral nymphs encircling the sun-god Heri in a dancing attitude, and their holding each a musical instrument in her hand, might be interpreted as a representation of the 'mystic dance' of the planets round the great luminary of our heaven. Indeed, there is much in the Hindoo mythology, that is founded on an astronomical basis—much that perpetuates the early Vedic worship of the elements under a figurative garb. But the veil of mystery can be lifted only by the initiated in astronomy. By the common populace, the lustful orgies can scarcely be mistaken in their meaning, and too often have families to mourn for stray members affected by the rehearsal of the episode—'the love-tale infecting Hindoo daughters with like heat to pay their vows and songs' at the shrine of their most darling god. In our age, the Penal Code would have had its influence on the author of the Bhagbut in composing the chapter to which may be attributed half the immoralities of our nation.

There is no charm now of woodland scenery in the Pooleen—

‘ The ground
Where early Love his Psyche’s zone unbound ’

The spot appears to form a deserted bed from which the Jumna has retired. The knee-deep sands are fiercely beaten upon by the burning rays of the sun, and emit a highly unpleasant effluvium from the dried cow-dung scattered on the surface. But the soil trodden by the feet of Krishna and the Gopinees is as consecrated as ever, and on it falls prostrate the stanch votary to revel in beatific visions of the god and his shepherdesses. By pilgrims, the doubly holy sands are carried home to be distributed to relatives and friends, and to be eaten a few grains at a time every day as a sequel to their prayers. This precious month of Kartick is the season of sweets, in which Heri gave the horns to Ayun Ghose and the other simpleton shepherds. There are lots of dancing, and fiddling, and singing throughout the town on the anniversary of the *Ras*. But the sands burned our feet, and the stench of the drying filth of kine made us hasten from a scene, in which we could little expect to be edified as to our spiritual welfare.

No name is so great in Brindabun as that of Lallah Baboo, the grandson of the Dewan of Warren Hastings. He was the owner of princely estates, and possessed the influence and status perhaps of the second native of his day in Bengal. But in the prime of his manhood, he renounced family, friends, and fortune, to retire to Brindabun, and await there as an humble attendant

upon Kaniya The extraordinary act of sacrifice had at first raised doubts of his fatuity But he raised a costly shrine, set up the image of Kissenjee after his own name, and bought estates in the North-West yielding an annual income of forty thousand rupees for the support of the institution This is the only shrine in Brindabun which is adorned with pictures, mirrors, shades, and chandeliers in the fashion of Calcutta temples The daily expense in it is one hundred rupees Five hundred people are fed every day out of the food that is dressed for the god The man in charge of the distribution of food is so clever a physiognomist as to remember keenly the faces he once sees, and he takes care not to allow the same man from monopolizing the charity and abusing it as a sinecure, except in his turn once a fortnight Strong curses interdict the members of the Baboo's family from partaking in any of the food that is intended purely and solely for public feeding The pious Baboo used to sweep the court and compound of his own shrine There are people living yet, who remember him to have daily begged his bread through the streets of this town The *Vij-maes* used to prepare for him a distinct bread, which had the name of *Lallah Baboo's rottee* in each family Discovering that his rank was still taken into consideration, the Baboo gave up his beggary from door to door, and lived on the food which people chose to bear to his retirement Latterly, he had left Brindabun, and retired to a cave in Mount Goverdhun, to pass the remainder of his days in an undisturbed meditation His end is said to have

been hastened by an accident from the kick of a horse. In the *koony* or shrine bearing his name, grows a thriving cocoa—the only plant of its kind in all Hindoostan. The two grandsons of that pious man, who are so well-known for their enlightenment and munificent liberality in Calcutta, are now engaged with the wealthy Paruckjees in a lawsuit that has been pending for years for a few feet of ground adjoining the shrine of each. The vanity rather than the piety of the two parties is at stake, and four hundred times the value of the piece of land under dispute has been expended away without any issue *

From Lallah Baboo's *koony* to the Jain temple of the Paruckjees. In Hwen Thsang's time there were only five Brahminical temples in Muttra—in our day there is only one Jain temple in Brindabun. The Buddhists of old did not hold the Brahminical followers in greater detestation than do the Brahmins of this age entertain the same feeling against the followers of Parisnath—the Jain temple being regarded as much a blot upon the sanctity of Brindabun, as the mosque of Caliph Omar is in Jerusalem. But wealth and influence have procured to the Jains the same footing in the stronghold of Vishnuvism that the sword of the Mahomedan conqueror gave to him in the stronghold of Christianity. It is as if the

* Similar to the instance of Lallah Baboo, is that of Rajah Sir Radhacanth Deb, who has arrived at an extreme old age, that is the result of a long, sober life, and who, after exercising the influence of the head of the Indian Society in Calcutta for half a century, has at last chosen to retire to Brindabun to spend the evening of his days in holy meditations—as a fitting sequel to close the career of a learned man and consistent orthodox Hindoo.

Jains are here to contend for the palm of victory with an antagonistic religion. They have set up their own opposing idols, have devised their own festivals in rivalry, and have bestowed upon their temple the attractiveness of a grandeur and affluence that attracts in and dazzles the eyes of the multitude. Indeed, the most interesting object within the walls of the holy city—the spot which no pilgrim can leave Brindabun without seeing—is the magnificent place of Jain worship. It stands at the end of the shaded pathway leading from Muttra, and occupies a central position that is the freest quarter in all the town. Few temples cover such a large area of ground. The access lies through two lofty pyramidal gateways, peaked in the fashion of mountains, and which may well give an idea of the *stupas* or mounds that abounded in ancient Buddhist India. As strangers, we were passing in with our shoes on. But at the second gate is posted a sentinel, to see that no one crosses the sacred threshold breaking through the interdict of going in with bare feet. He stopped us, and forbade our violating the sacred prohibition. Pulling off our shoes at the doorway, we went into a courtyard in the midst of which rises a tall gilt spire that out-tops every height in the sky of Brindabun. The marble platform is handsomely paved, and enclosed by high cloistered walls. Passing with the noiseless steps of stocking-feet through the ample courtyard, and observing the numerous colonnades and pillars of elegant workmanship, the beautiful reservoir of stone, the splendid fanes, and choirs remarkable for beauty of propor-

tion and variety of ornaments, we saw the whole formed a vast and magnificent institution, but could discover no architectural design in the execution of the buildings. Huge slabs have been cut and carved away with various figures and flowers. Nearly ten *biggahs* of ground have been enclosed by a beautiful range of cloisters. But the irregular architecture fails to produce any effect upon the spectator. The temple is said to have taken a quarter of a century in building, and has cost, according to the popular estimate, the sum of a crore of rupees—the labour and expense being well visible in the delicate minutiae of the works. It is all of red sandstone, and the idol to which it is dedicated has the name of *Rungjee*. The cloisters all round are for the putting up of the monks. On a religious *fête-day* in the calendar of the Jains, the shrine is gaily illuminated, and presents a scene of dazzling brilliancy. The population of Brindaban is then attracted in crowds to witness the festival, but they take care never to partake in the distribution of the food that has been offered to a heretic god.

Further on is the villa or garden-house of the Paruckjees—a place designed to realize the most luxurious enjoyments. The spot is as lovely and romantic as anything of its kind can be. Trees, shrubs, and flowers grow there in rich luxuriance, and as we strolled along the gravel walks and among the parterres, we inhaled the delightful fragrance that was in the air. In the centre is a light, airy, and elegant structure, facing a beautiful tank. The surface of the crystal waters lay calm as an unruffled mirror. The parrots,

which abound here in swarms, flew about, enjoying the freedom of nature. The playful squirrel sported amid the thick foliage of its favourite haunts. From the mummeries of a deformed and degraded religion, it was a positive relief to make a tour of the garden that was in the fulness of its verdant beauty. Life must have been intolerable in Brindabun, if a brief hour or two could not be spent in the midst of this bewitching scenery.

Our next excursion was to the *Needhoo-bun*, another of the extra-holy places in Vrij, where Krishna, *alias* Heri, daily used to play amorous ditties on his flute, and flirt and sin with his Clorins and Chloes—his pastoral sultanas. No sooner had the shades of evening closed the career of day—and if ‘the broad moon rose circling on the east,’ it was all for the better—than he ever punctually used to retire to this charming bower, to refresh himself from the labours of his pasturage. He took care not to be accompanied by any of his associates in the field. Left alone to himself, he used to be amused for a while by plucking the choicest flowers, and weaving them into one or more garlands. Then, tired, perhaps, of being on his legs and strolling through the bower, he would ascend his favourite *Kudumbo* tree, and, sitting thereon upon a branch reclined against the trunk, play upon his reed to keep off his loneliness. The enchanting melodies rang through the silent air of Brindabun. To the Gopinees, it was the signal to quit their homes and run to his embraces. Nightly thus did harmless Kaniya—for he had no fault of his own, it

was all the fault of his music, and of Jushoda for making him lusty with overfeeding of cream and butter—chase away the thoughts of deprived sovereignty weighing upon his mind, and none dared to cross or read a moral lesson to him who was one day to wear a crown. One night he stole away from the bower, to please himself with a fresh flower. Next day, he found the whole Needhoo-bun in an uproar, and Radha in a towering passion. The warm blood of a Rajpootnee boiled in her veins. Proud of her youth and charms, proud of her lineage and rank, she could not, without agonies of grief and rage, see herself deserted and insulted for a rival. The other Gopinees all made common cause with their mistress. Kaniya, putting on a melancholy and sentimental visage, and in speech well calculated to win forgiveness, pleaded his pardon. But indignant Radha fled his presence, resolving to keep herself confined to home from all flirtations. The hours of remorse and separation were a severe penance to Kaniya. He lost his appetite, and left untasted the curds and cream of Jushoda's dairy. In the field, he cared not to tend his kine. In bed, he 'sighed upon a midnight pillow.' His wretched condition was reported to Radha. Though not the less affected by sleepless nights and thereby inwardly disposed to relent, she showed no inclination to patch up the quarrel without a suitable lesson. By the mediation of the other Gopinees, it was arranged that Radha should preside as the sultana, and Kaniya do her the homage of a penitent subject. To play the frolic out, a seat was raised for a mimic throne under

the arborescent canopy of the Needhoo-bun Radha put on the dress of Kaniya and his coronet. The Gopinees stood round her, as attendant ministers and courtiers. One of them held an umbrella over her head, while another waved a peacock-feathered fan in semblance of the insignia of royalty. Nothing loth to act his part in the *L'amour* drama, humbled Kaniya, dressed in a chobdar's livery and bearing a sword and shield in his arms, stood near the foot of the throne, ready to execute the behests of his queen. Thus submitting to work out his penalty and supplicate for forgiveness, and promising to give over his slips, he was once more allowed to take back Radha in his embraces.

The Needhoo-bun is a low-walled oblong plot of ground, just in the heart of the town, and overgrown with bushes of the pearl-tree, giving it the woodland character of a bower. The plant is a thorny species, growing to the height of three or four cubits, and bearing a kind of wild berry of the size of pearls. The low interweaving branches hardly admit a passage through them, and a stranger is bewildered by the mass of thick foliage intercepting his view. There is a tank called the *Nullita hoond*. Pilgrims are fond of exploring this 'trysting place,' and, puzzled in the intricate labyrinth of verdure, overlook the ingenuity of man, and acknowledge it as 'Love's recess,' secure from all intrusion. In a corner of the bower stands a little shrine, in which a middle-aged Byragee was reading to two women—widows from Bengal—the story of Krishna's amours, from the Bhagbut. Our arrival interrupted them for a

moment The two women looked very sentimental under their pious edification One of them was middle-aged, the other young enough—having a pair of lovely black eyes, which she raised up as if to read us through From a caged bird longing to be freed, she flutters here in the sunshine of a world without the *purdah* The Byragee civilly invited us to sit down to his sermons But the scene and employment in which we found the party would have made our presence a bore, and so leaving them to their business we went away on our own .

Returning to our lodge, we found it all in an uproar from the depredations of monkeys, who are a great nuisance here, and abound in such large numbers, that it is found impossible to keep anything safe from their pilfering propensities Families are constantly missing one thing or another from their apartments Hence the windows and doors of every domicile are protected by latticed frameworks suspended against them The monkeys come out in the early morn from the gardens in the neighbourhood, and sit reconnoitring on the house-tops to begin their purloining mission They are noticed running or climbing upon the walls and roofs at all hours of the day, or assembled upon a tamarind tree in gangs of some forty or fifty of them—one fellow chatting or grinning, another mouthing or grimacing, a third occupied in entomological research on his hirsute neighbour, and the matrons perched secure with their families on the remotest branches Forgetting the caution of the landlady, our servants had exposed a piece of

new wearing apparel to dry in the sun on the terrace. It was espied by a monkey, which came after it as soon as they had turned their backs, and scampered off with it to a tree. The servants ran after the brute, shouted and pelted at him, and at last showed him some food, but all in vain. The fellow sat grimacing in an endless variety, mindless alike of the threat or coaxing, till he had torn off the cloth in shreds. Similarly, another chap had made off with a *lotah*, that was not recovered. Smarting under the losses, and in a desperate rage to revenge, the servants laid a snare, by exposing some food in one of the windows. Soon a fellow was attracted to the spot, and while in the act of drawing away the food, he was suddenly caught hold of by the arm. The beast made a fierce struggle to extricate himself, and by loud screeches gathered a troop of his race to besiege the window. Luckily it was protected by stout bars, and we came in time to apprize the servants of the dangerous consequences of their sport. Two officers had once shot at one of these creatures, and the whole quadrumanous tribe gathered in an army to chase them away, and pursuing them with the most boisterous screechings towards the Jumna, across which they had thought of making their escape, made them sink in that stream with the elephant on which they rode. Not a day passes without children or even adults being pounced upon for food. The most tormented of all are the fruiterers and shopkeepers. To give an instance occurring to our own knowledge, our worthy tradesman had been going on to a neighbour with some sweetmeats in his

hands, when all of a sudden a most audacious fellow leaped upon his shoulders from the roof of a hut, and, taking to his heels with the food, made faces so comical that they disarmed him of his anger. They sometimes even give a slap in the face to snatch away their booty. In Muttra, they are mischievous enough to pelt stones at passengers, and on one occasion threw an old woman from a terrace as she had been looking down at a procession passing below. The accident happened under the very eyes of the police, and in defiance of all penal retaliation. Though so much a plague, none dares to say anything to them. They are esteemed as the sacred metamorphoses of deceased Vrij-bashees, and are daily fed with fried gram in more than one temple. The celebrated Mahratta chieftain, Madhajeo Scindia, has left a fund for their provision. In his time, one of the creatures used to be treated with peculiar attention, as its lameness, caused by an accidental hurt, was considered a point of resemblance to their benefactor, who, in his flight from the battle of Paniput, had been overtaken by an Affghan, and so severely cut by him with a battle-axe on the right knee, that he lost the use of that leg for life. The finny tribe also is under the especial protection of Kaniya. No man risks his sound bones to eat fish in Brindabun. This tenderness to the ape and fish is certainly in imitation of the Buddhists, who maintained the tenet of non-cruelty to animal life. It is no wonder that the apes should swarm here in prodigious numbers—being allowed to multiply and grow without any Malthusian apprehensions for their food.

Mr Ape always keeps a seraglio larger than that of Solomon or of Akber, and is no less a cavalier to wage a fierce epic war for the rescue of a lady from his zenana than Menelaus for Helen or Rama for Seeta

Not a spot in Brindabun but is consecrated by some legend The quarter in which we have taken up our abode is famous in Vishnuvite history as the spot of Rupa Gossain's retreat In romantic seclusion, that retreat could scarcely have been equalled But the site of his holy hermitage, and the woodland scenery in which it lay, have long given place to well-paved streets and an array of stately edifices There is the temple of the Rajah of Bhurtpore, which is one of the most graceful buildings in all the town The quarter is now known under the name of *Gorindo-muhulla*, from an image which Rupa is said to have raised and set up for worship Originally, that image lay imbedded in the earth close to his abode The spot, overgrown by bushes, had formed a thicket But every day a cow penetrated into the depths to feed the god with its milk, which flowed spontaneously from the udders One night the god appeared in a dream to the ascetic, and directing him to the spot frequented by the cow, desired him to take his image out of the earth Rupa, duly attending to the divine injunctions, and disinterring the god, set him up for adoration

Out upon a fresh tour in the afternoon, as there are yet remaining to be seen many places famous in Vishnuvite history In Brindabun life is a perpetual holiday—your time is all left to yourself, and you can

hardly be in any other humour than to idle, lounge, and stroll away, in the luxurious consciousness of having nothing to do. This time to the quarters of *Muddun Mohuna*—or he who intoxicates with desire. The antiquity of this penate is traced to the days of Ranees Kubja, by whom it is said to have been first set up for worship. The image had disappeared on the fall of Muttra, and, after lying hid for many centuries, turned up in the house of a Chowbanee, who nursed and fostered the god as a playmate of her boy. Tired of living in obscurity under her roof, he chose to depart with Sonatun Gossain to Brindabun, and there put himself up in his hermitage. The Gossain built him a cot of reeds and leaves, and daily worshipped and fed him with his own humble fare. In time, the indifferent food upon which the hermit chose to live, palled on the taste of the god. It became impossible for him to relish any cookery prepared without salt. To improve the savour, the Gossain procured a little of the desired condiment. He was next told to get up more luxurious dishes of buttery and saccharine preparations. This was impossible for a man who depended for his livelihood upon precarious beggary, and he told the epicure god to look about himself for the means of Sardapilic banquets. It happened, that a merchant was coming down the Jumna in a boat laden with goods for sale at Muttra. The vessel struck against a sandbank, and got high and dry upon land. Coming to grief on an uninhabited shore where no hands could be procured to float the boat, the merchant extremely bewailed his loss. Landing to see

whether any chance existed for help, he came to the shrine of Muddun Mohuna, and, falling prostrate before the god, invoked his aid by promising to devote the profits he might reap to his services. Thus propitiating, the merchant went back to his vessel, and found it to glide down safely to its destination. The sale of the goods realized a profit beyond his expectations, and, faithful to his promises, he built a temple to the god, and endowed it with funds necessary for a decent support. The monument of his piety still exists to confirm the story, and the deity who performed the miracle in his favour, has been exalted to rank in the trio of gods dominant in Brindaban. Multitudes of pilgrims repair from far distant lands to offer gifts at his shrine, and prostrate themselves at his altar in the earnestness and sincerity of an undoubting faith in his incarnate godship. But the image of the seductive lover of Radha and the Gopinees is distinguished only by a difference of nomenclature, and not by any specific peculiarity of sculptural workmanship. His old temple—a colossal structure of red sandstone—is more a curiosity than Muddun Mohuna himself. The *rajl penate* established by Sonatun Gosain is now at Jeypoor. The old temple is now a deserted sanctuary—and topless, like the *Maun-mundeer*.

Muddun Mohuna's quarters are upon a *tila*, or eminence, that does not seem to be a natural formation, but an accumulation of the rubbish of the old city that existed before the Mussulmans. High upon the brow of this *tila*, had Sonatun chosen his abode—the old temple occupying the very site of his hermitage. They show

his *sumaj* or tomb in this locality Rupa and Sonatun were two brothers—originally Mahomedans, and known under the names of Dabir and Kashash They were both high functionaries on the staff of Syud Hussein—being ministers to that Viceroy, in the Court of Gour The two brothers renounced their Prophet, and became followers of Vishnu, under the guidance of Choitunya They left the vice-regal court of Bengal to embrace a life of poverty and abstinence, and proved to be eminent members of the sect of the modern Byragees From Mahomedans and ex-ministers, they rose to be pious Gossains, and the heads of the Shomaj at Brindabun Their names are very sacred in the annals of Choitunya-ism

The spot from which Choitunya held reconnaissance of Brindabun, and the tamarind tree under which he sat, are shown in this neighbourhood The hallowed spot is marked by the prints of his footsteps, which are much too small to be genuine, being of the size of the feet of a boy of eight or ten years—an age too tender for preaching a religion, or inaugurating an anti-caste movement, and making converts from Mahomedanism The footprints are not of stone, as elsewhere, but of wood—resembling a pair of common sandals The tamarind tree is also suspicious—it is now in the prime of its growth, and does by no means look to be three hundred years old

Nee-koony-bun —This again is another *trysting place*, in which Krishna used to make himself snug with his Radha The god is said yet to haunt the favourite spot,

—and the rustling of leaves heard in the dead of the night, is ascribed to his nocturnal strolls through the bower. In a little room here is seen a bedstead with quilts and cushions. This is gaily adorned every evening with flowers, garlands, and nosegays, and after vespers is left with closed doors. Next morning, the bed is found pressed and disordered as if somebody had been sleeping there, the flowers strewn upon it squeezed and crushed, and the nosegays out of their places. No man dares intrude here after nightfall. Many years ago, an individual tarrying concealed in the gardens to pry into the mysteries, was found dead the next morning. On another occasion, a second man had hazarded the same espionage, and the result was that he became crazed, and lost the powers of his speech—his mouth closed against any impious revelation. In the present appearance of the *Nee-koony-bun*, not a vestige can be recognized of the superb description of the Bhagbut. The shrubberies and walks, the boughs and foliage, the flowers and evergreens of all kinds, that made it the very region of romance, and which have been so minutely described in the immortal verse of Joydeva, exist no longer. The lovely *Nee-koony-bun*—the delicious garden in which Love trod ‘the primrose path of dalliance’—is now a mere sun-beaten field, rank with grass and weeds, and swarming with monkeys. The stubborn earth bears no traces of the scenes that have passed upon its surface. The garden is enclosed by a low fence. There stands in it a single tree, remarkable for its bark being knotted like the *sila*, and revered as the iden-

tical tree on which Krishna used to hang his lute Nearly all the branches have dropped off, the trunk has got shrunk and lean, and, bent down by age, is almost prostrate with the ground To all appearance, the tree induces a belief of great antiquity

Baka-Behary—the largest image in all Brindabun, and the especial god of the Vrij-bashees—the others being of the Bengalees He has no Radha by his side They had tried once, twice, and thrice, to place an idol of the goddess by him, but the god threw it away each time, disgusted with a sham He is said to spend all the night with the real Radha, and does not get up from bed till nine in the morning, which is the fixed hour to open the door of his shrine It is really surprising to see with what apparent devotion all ranks, and ages, and sexes flock and kneel to this statue Regularly, towards sunset, the greater part of the Vrij-bashee population turns out to see here the ceremony of vespers It is a beautiful picture to behold the courtyard then thronged with Vrij-mae women, in their flowing drapery and long veils, waiting till the door of the temple should be opened No sooner the time comes, than a rush is made for entrance, and the crowd is carried almost headlong into the body of the temple, amid vows, and whispers, and prayers, from every mouth Near the doorway stands a monk to receive the gifts of the pilgrims As we had chosen to lag behind rather than commit the ungallantry of rubbing shoulders with women, and as our dress marked us out as different persons from the crowd before us, the

Radha-rumun.

superior ordered a passage and place for us at the head of the shrine, expecting a better contribution. But he must have been a good deal scandalized, at our being on legs while all others prostrated themselves before the image, and also at the broad laugh with which we replied to his recital of the story of the freakish god to kick and cuff away the doll of a Radha from his bed. We had never heard of such an incident in the history of Krishna, nor in all probability has the reader, but the Vrij-bashees in Brindabun have a great deal more of such knowledge than they gain from the Bhagbut.

Radha-rumun—originally a *sila* or *sahgram*, and worshipped by Gopal Bhutto Gossain. The image is a miracle, having burst forth from the *sila* and assumed the present form, in order to wear the ornaments and clothes which a wealthy pilgrim had brought to the shrine. In proof of the veracity of the story, the *sila* is seen yet attaching to the back of the image. The unsculptured and spontaneous form is regarded as typical of *bonâ fide* Krishna in his perfect godship, and well may his followers, the females especially, madden in the vision, and say—

‘Appearedst thou not to *Nunda* in this guise?
Or to more deeply blest *Gopinees*?’

One by one, nearly all the principal sights and scenes ~~ated~~ in Vishnuvite history had been seen, till night put an end to our round of visits to the holy places. But in a tour of the antiquities of Brindabun, there is, we fear, great occasion for scepticism with respect to the authorities on which the sites of the holy

places have been identified Very grave suspicions arise as to the site of that Brindabun itself, the holiness of which is so much dwelt upon by the Bhagbut It is mentioned, that to remove to Brindabun, the shepherds of Gokul collected a large number of carts to carry the women and children No allusion exists as to any boat for transportation across the Jumna Nothing like a river is mentioned to have interrupted the progress of the emigrants to their new abode May it not have been, that the Jumna had a different course in the age of Krishna from that in our age ? In that case, all hypothesis is defied to identify the site of Brindabun

Here, at any rate, we are in the hallowed lands of the Bhagbut—and far from all cavil and scoff, we would fain have the slightest evidence for the foundation of the faith which has inspired with pious hopes more than fifty generations of Hindoos But the pilgrim who comes animated by the fresh and almost the virgin feeling awakened by the perusal of the Shasters, to see whether the objects hallowed by high and holy associations be true, will feel himself grievously disappointed to find those hallowed objects, or at least what are pointed out as such, to have little conformity with the descriptions given in the sacred books If he does not come to find more pleasure in believing than in raising doubts, his faith is severely tested Much is learnt from personal observation that dissolves away the charm Idle legends of later days are found mixed with references to Bhagbut history Most of the holy places

pointed out in Brindabun, and adorned and transformed by the false but well-meaning piety of the Vishnuvites, have no better claim to authenticity than the credulity of a weak and pious old woman. Doubts had arisen in the mind of Choitunya, and he had got up on an eminence to take in a survey of Vrij. The prospect lay before him just as nature had left it. There was no relic spared by the desecrating hand of man to confirm the localization of a holy spot. He was unwilling to take things as he found them, and loth to perpetuate a deceit. But however he may have taken pains to guard himself against deception, his determined enthusiasm must have had a great deal the better of his earnest piety. Proofs of trickery and falsehood are constantly peeping from under the disguises put upon many of the objects,—destroying the interest with which the pilgrim would otherwise have looked upon them. Though the Vishnuvites would have us believe that the distinction between the sign and the thing signified is never lost sight of, still no man in his fatuity can overlook the consequences to society. It is common to hear of the attraction and fascination of the sights and ceremonies at Brindabun. But as to the great majority of sights, it must be confessed, that all we obtain for our labour is the knowledge that they are not worth seeing, though this is a knowledge that no one is willing to receive upon the authority of another, but would have it from his own personal experience. In our case, the barefoot tour of the temples only gave us sore feet. There is nothing particular in the *feet* of Muddun

Mohuna, or in the *breast* of Gopinath, which in Vishnuvite opinion are regarded to bear an exact resemblance to the feet and breast of Krishna. The face of Govinjee has no charms for us, though Usha, Bujro's mother, may have taken her veil at its exact similitude to the face of her father-in-law. No scene of miracles interested us—no ceremonials produced any effect upon our minds. The reader has not any wondrously-edifying tale to hear from us. Vishnuvism has for its basis only a single act of the great and eventful drama of Krishna's life, and its scenes are as tiresome as turning upon Ixion's wheel. Amid all the doubts and confusions that present themselves for reflection, the only thing that is sufficient for our enjoyment of those scenes is to know that we are in the memorable land of Vrij—that we are treading upon a soil, and breathing in an atmosphere, which have been trodden upon and breathed in by Krishna. and under the crowd of associations that press upon the mind, we give ourselves up to the illusion which it is far more agreeable to sustain than to dissolve. No Young Bengal can so far overcome the prejudices of his education as not to feel a sentiment of disgust at the representations got up to commemorate the adventures of Krishna. In constructing a formal doctrine out of a poetic idea, in preferring a state of loving faith to mere prayers, Vishnuvism has added moral to physical causes, in making the nation more voluptuous, and aggravating the condition of India. There is no exposition of undefiled Hindoo faith more beautiful than the last words of Sancara. Infidel as

Hume was, his last moments were indulged in imaginings of Charon and his boat. Idolatrous as the great Shivite controversialist was, the last saying he has left on record is, 'O Lord, pardon me the three sins committed by me—I have by contemplation clothed thee with a shape, who art shapeless, I have in praise described thee who art indescribable, and I have ignored thine Omnipresence by visiting the *Tirthas* or pilgrimages to shrines'

November 4—To speak religiously, Brindabun is the rich kernel in the shell of Vrij. Topographically, it must rank as a third-rate town, being not larger than Burdwan or Hooghly. It may beat those cities by a gayer appearance, especially in an imposing river-frontage, but it is decidedly inferior to them in wealth. Not a trace is retained of its ancient pastoral features. There are luxuriant groves about it, but you do not hear any of the lowings of cattle, or the bleatings of lambs, or the pipings of the horn. The men and women are no longer shepherds and shepherdesses. Now and then, there may turn up the tall figure of an old white-bearded gentleman, exactly as the patriarch of the imagination, and looking precisely as you would paint Nanda or Upananda. But he does not bear a crook in his hand, driving the several flocks before him. The women have fair fascinating faces, but they sit winnowing or grinding corn at a hand-mill, rather than browsing kine on the river-bank or turning the curd in the dairy, to which they were accustomed of old. Far from any pastoral scene of Bhagbut-account

meeting your eyes, Brindabun, as it now is, presents a town of stately edifices, in which the population may be estimated at twenty thousand inhabitants, and in which you have to thread through narrow, tortuous streets, of the mountings and turnings of which it is impossible to give an idea. Grain, ghee, and sweet-meats seem the principal trades. There are also a good many shops, in which copper and brass vessels, woollens, chintz, and Manchester calicoes are exposed for sale. But no meat or Mussulmans—no prostitutes or grogshops. Hennesy and Martell are shut out from the jurisdiction of Kaniya, as opium is from China,—though perhaps his coz Buldeo would connive at the smuggling of a bottle or two for his entertainment. In not a few of the shops they drive a thriving trade in toys, images, breviaries of *toolsee*-beads, and brass-prints of Heri's name and feet. The toys and images consist of the figures of Krishna and Radha, of various kinds of animals, of tumblers, cups, and saucers, all carved from Jeypore marble. This morning we had been to purchase a few cheap mementos of the place, and among others, preferred to buy a nice white marble milch-cow, as if from Krishna's fold. They also sell here small pictorial illustrations—and we took fancy to a *Nee-loonj-bun* affair, in which Krishna is entertaining Radha with his lute under the embowering shade of a dark *tamala*, while a peacock is at gambols in the foreground. This was enough to keep us Brindabun-haunted.

Nearly all that has been said about the Chowbays, might apply to the Vrij-bashees. Of the same race,

manners, and pursuits, they are relatively the same 'as one pea is to another' But the Vrij-bashees are a more pastoral people than their richer brotherhood of Muttra There is marked in the former a primitive simplicity and purity, a temperance and abstinence, a contented poverty and contempt for luxuries, which to this day sustain the poetry of the land of Vrij They cultivate no learning, and practise no profession—preferring to be the tenants of miserable mud cabins, and to be cold and hungry, if they can get to luxuriate in *bhang*, and drown their cares in a bowl of that precious drug To them, Brindabun is a land flowing with milk and honey, and the cheapness of living encourages the listless indolence in which they waste the day from sunrise to sunset The Vrij-bashee is literally bred to a sing-song life His simplicity, however, is without any taint of boorish rusticity—nothing is more polished than the language he speaks, and nothing more refined than the urbanity he shows to the pilgrims There are about 5000 Vrij-bashees, out of which 200 families follow the profession of Pandas The Vrij-bashees are *Dobays*—their brethren at Muttra are *Choubays* The principal business of a Panda is to keep a look-out for pilgrims

In Brindabun, the society forms a dead level of commonalty—there is no grade of high aristocratic life, nor any of low squalid pauperism The whole business of the place is in the hands of outsiders The Byragees of Bengal form a large item in the population, and their shaven heads, sleek forms, and lascivious eyes, meet

you at every corner of Brindabun Regarded as interlopers, they are not looked upon with a friendly eye by the Vrij-bashees The one is insincere and mischievous—the other frank and confiding The Byragee is as touchy as tinder He takes fire as quick as his god—and a pair of black eyes is at any time enough to put mischief in him

As much as a Jew is repulsive and a Jewess attractive, is a Vrij-bashee distinguished from a Vrij-bashinee Nothing presents so great a contrast as the poor slovenly appearance of the gents, and the delicate features and the brilliantly fair complexion of the ladies of Vrij Though brought up in poverty and destitution, the women possess a grace and dignity which would warm the coldest heart to admiration The great charm of their appearance is an exceeding gentleness, united with affability and elegance of manner In fact, there is a calm and quiet loveliness about them that would make any of them dangerous—a loveliness that is matter of history, and immortalized in poetry

‘The angelic youths of old,
Burning for maids of mortal mould,
Bewildered, left the glorious skies,
And lost their heaven for a woman’s eyes’

The certain softness that is in the air they breathe, and the sentiment there is in the religion they follow, bring on a disposition to gaiety and wantonness, and the daughters of Vrij cannot but be ardent, impassioned, and enthusiastic in love They dress themselves in the gayest costume The sons, on the contrary, never have but winking eyes, and a dull, muddled brain, under the

eternal influence of *bhang* It must not be supposed, that husbands and wives are to be found very fondly and faithfully attached to each other In Brindabun, as in all religious places,

‘ They do let Heaven see the pranks
They dare not show their husbands ’

That our Bengalee ladies may go and return thence without infection, may well form a matter of serious apprehension—for it is to the female virtues that we should look, not only for the happiness of our homes, but also for the support of that national character, which has always led to national greatness It is a pity to see many of the fairest faces ruined entirely by pox-marks Coloured apparel is mostly in fashion, and that this may not be wetted daily is the reason why the Vry-maees have their Eve-like ablutions in the stream A maid can scarcely be made out from her mistress—they dress themselves so alike, and come tinkling with the toe-rings along the streets No question, that in the fashion of the Bengalee and Vry ladies’ dress, the advantage is for once much on the side of the latter In public, the women go muffled to the eyes, observing a great propriety of manners—no ‘ dissolute air,’ no ‘ studied look,’ no ‘ flaunting dress,’ no ‘ lascivious gait,’ and no ‘ expressive glances that seemed to wander in search after those of the men,’ such as had met the eyes of Telemachus amongst the fair Cyprians of his day But in the house there is a perfect absence of all concealment and a greater enjoyment of freedom than is found by the inmates of a Bengal zenana By a passing traveller,

little more can be said of the various classes of Indian women, beyond the broad distinctions which fall under his glance. But not more are Desdemona, Rosalind, Imogen, and Ophelia, the creation of one brain, than are the Chowbaynees, Vrij-maees, Mahrattanees, and Bengalnees, daughters of the same family, with a general resemblance, and an individual discrimination.

Coming shoeless and in a silken corah dhooty from his bath in the river, and looking very like the personification of a 'Gentoo Bishop,' our lawyer was this morning kneeled and bowed to by an old woman in the streets.

Far different is the story of our tradesman. Failing to have out-monkeyed a monkey, he has since been in a mighty rage, and meditating to have his revenge upon a Vrij-bashinee. He was for no less a game than to besiege the heart of a pretty young lady, who resided directly opposite our lodge. He got into the humour this morning to catch a few glances from that lady. But she seemed little disposed to respond—and so missing fire, he had to give up the conquest.

The ex-Rajah of Hatras is putting up at Brindabun. He is the son of that Jaut chief who is known under the name of Dayaram Thakoor in the annals of modern India. In a building, pleasantly situated upon the bank of the Jumna, and commanding on the other side a prospect of the sacred groves of *Belbun*, in which *Luchmee* is yet praying with folded hands to her lord, is he quietly spending his days content with his pension and poojah. Passing by his house, we saw the Rajah

to be a middle-statured, fair-complexioned, and noble-looking man, of more than fifty. He has shaved clean the head which could not wear a crown. Nothing can be more dull and monotonous than his life, and none but the most sluggish or the most philosophic nature could endure it. He is a philosopher by compulsion, and dozes away his existence in one unvarying round of prayers, and meals, and sleep—unbroken even by a fitful dream. The caged or cabled parrot quietly eats away his gram. The state-prisoner, ‘bound in a nutshell, and counting himself king of infinite space,’ quietly eats away the pension which has been assigned by a generous Government—‘after the manner of those open-handed thieves of fiction who fling back a couple of broad-pieces to the traveller, whom they have eased of his purse and watch.’ Our strange faces attracted his notice, and he gave us a glance which denoted the speculation that was still in his eyes.

No learning now-a-days in Brindabun,—no learned men, nor any real hermit,—all men think too much of eating and pleasures. Pundit Rangachari Swami is an exception to our remark. He is a great scholar in Vishnuvite literature.

The procession of a Byragee in a trance, quite deserved to be made the subject for a penal lesson. It was quite outrageous to the feelings, to see simple women eagerly come out of their houses to kiss and take the dust of his feet, who in the streets of Calcutta would have been picked up as drunk and incapable, and taken to the lock-up. Far from being in seraphic raptures,

he must have been on a spree from an over-dose of *bhang*, and he was being paraded along by two of his brethren, rather as a sacred object than a shameless hoax. No Vrij-bashinee thought it worth her while to take notice of him—she is too wide awake to be taken in like the Byragee women by such shams.

The antipathy to the Bengalee was never so apparent as during the rebellion. For once, the sluggish but hungry Vrij-bashee had been then roused to look with a scowling eye upon the Bengalee, and forget his debts of gratitude in the hopes of power and pelf. There was pointed out to us a lad of ten or twelve years—‘a young fry of treachery’—who had for two days roamed about the streets threatening to cut the throats of every Bengalee in the land. The fellow is not put out of countenance by being reminded of his bravados, but laughs and grins at your remark. He is for his age a well-developed and plucky chap, who augurs to be *goonda* hereafter—‘he hath no drowning mark upon him, his complexion is perfect gallows’. The panic and privations of those days could never have been so well depicted to us, as what we saw in the appearance of a pilgrim who had returned home from Brindabun immediately after the mutiny. He was cut off from all help and communication like a cast-away in Timbuctoo. Not a penny reached him for three years. From a plump man, half-rations had thinned him to emaciation,—besides his life hanging by a brittle thread under a drawn sword over the head. Indeed, so great was the degree of spareness to which he had been reduced, that

his breast-bones stood out most prominently, and the skin of his dried-up stomach seemed to touch the very backbone. The troubles written upon his frame are indelible in our memory.

Few objects that we have seen in Brindabun will be remembered by us hereafter with such pleasing reflections as the old Bengalee of ninety-six. Life is agreeable to be protracted to the full term of years allotted to man, if it were not subject to the shocks that occur in a long career. At his age, a man must outlive all feeling and affection, and is no better than the wreck of a withered tree from which all the branches have disappeared. His last child—a widow daughter of about sixty, who had come up to live with and serve her aged father—died two years ago, and he is left alone to eke out the few last days of his life. He has been only dwarfed by age, but is not ‘sans eyes and sans ears.’ He walks, bathes in the Jumna, cooks his own food, prepares his own *chillum*, and reads the greater part of the day from the text-book of the Shasters. His means do not allow him to afford milk, and he is thence gradually failing in strength. Hearing of the arrival of some of his countrymen, he has walked nearly half a mile to see us. It is now forty-five years since he left Calcutta, to wander through various parts of India. In the capacity of a clerk belonging to the Commissariat, he was at the siege of Bhurtpore in 1825, travelled through the Punjaub, and has been as far as Peshawar. During the last fifteen years, he has quietly settled himself at Brindabun, and is now afraid to move out anywhere.

lest he should miss the chance of laying his bones in that holy place. He is really 'the oldest inhabitant' of common parlance, and is an almanack of facts in the history of three generations. Though for half a century an exile, and neither expecting nor wishing to revisit the world, the thoughts of home yet sometimes rush on his heart—it is difficult to measure the feeling which binds a man to his native land. His meeting with us was to him a most welcome incident, and he sat up to a late hour chatting over the tales of olden times. He has adopted the habits of the people amongst whom he lives, and cannot do without a cap on his head—it being with the up-country wallahs an ill omen to see a naked head the first thing of all in the morning. He is not born of parents remarkable for living to a green old age, the secret of his own great longevity is sobriety—a steadiness like the undeviating course of the sun.

It is precisely the time at which one should come to Brindabun—the season of gaieties, when hundreds of pilgrims arrive for the great festivities of the holy month. To a *Natuk* in the evening. The court-yard of a principal shrine had been hung over with a rich awning. Hundreds of lamps burned on all sides to illuminate the scene. The ample space was thronged by a picturesque audience of turbaned Vrij-bashees squatting on the floor. The Vrij-maees in parti-coloured dresses sat beneath the cloisters. In the centre of the square was a raised dais, on each side of which stood two boys in livery, holding two torches in the true

Hindoo mode of lighting The subject was *Radha-Rajah* in the Nedhoo-bun High on the dais sat a lovely boy in a superb female garb, but with a coronet on his head—personating the heroine of the theme The other principal actor on the stage was Krishna, as a page Upon the whole, the performance struck us as something novel It had the merit of being midway between an English play and an uproarious Bengalee *Jatra* The Chowbays of Muttra and the Vrij-bashees of Brindabun 'have considerable reputation as vocalists, and the effect of the modulated and deep tones of the adult blending with the clear treble of the juvenile performers, while the time is marked by the cymbal or the soothing monotony of the tabor, accompanied occasionally by the *murah* or flute, is v ry pleasing The movements of those who personate the deity and his fair companions are full of grace, and the dialogue is replete with harmony' It was indeed a great novelty and treat to hear Krishna in melodious *Vrij-buh*—the language most probably of the ancient Yadas Radha had an arch smile on her face, and Krishna a penitential visage It is a pity, however, that Krishna is all in all in Brindabun—Krishna in the temples, Krishna in prayers—Krishna in sculpture and painting—Krishna in drama and in dreams Though there is a perceptible emotion in the audience, there is no applause—the spectators sit by in silence, and burst forth in no plaudits or acclamations of *Hurrybole* as in Bengal There is now a spirit of re-action in the Indian drama People in Calcutta are intent upon an improved Hindoo theatre

The dramatic literature of Bengal has already been enriched by the play of *Surmista*. It is not known under what scenery, and decorations, and style of acting, the pleasing drama of *Rutnavah*, or the Necklace, used to be enacted by our ancestors in the seventh century at the court of Harsha Deva of Kanouge. But we have seen the character of *Sagarika* played in the Belgachia. The scenic representations were an innovation that transported the spectator to ancient Kosambi—the scene of the play. There is another native gentleman of fine taste and accomplishments, and splendid opportunities, who is directing his efforts to introduce a new phase in Hindoo music, and his decided success in infusing a tone of spiritedness into our effeminate national airs has become a subject for general imitation in the metropolis.

Finishing his tour of Brindabun, the pilgrim has to complete the circuit of the holy land of Vrij by visiting the other spots in which Mythology has placed her most pleasing fables. The traveller may explore them for archæological research into the antiquities of an interesting people. Taking a country-ruth, and placing yourself under the escort of your Panda, you should trace back the way to Muttra, and make a short cut to the sacred groves of *Modhoo-bun* and *Tal-bun*—noted for being the scenes where Krishna pastured kine veritably like Beattie's 'Edwin,' and Buldeo caroused, himself, with fermented palm-juice for 'shout and revelry—tipsy dance and jollity.' *Radha-koond*—a holy place referred to in the Bhagbut—is famous for three

tanks The one sacred to the memory of Radha has been beautifully en faced all round with steps of stone by Lalla Baboo It is remarkable to find the water of this tank crystallly pure, while that of the adjoining *Sham-khoond* is of light indigo, resembling the azure complexion of Krishna, and, side by side again, that of the *Nulltta-koond* to possess a milky whiteness They show on the embankments of the *Sham-koond*, the cell in which Kristodoss composed his *Choutunu-charita-merta*—the great text-book of the modern Byragees There are five trees which are pointed out as the metamorphoses of the five *Pandoo-brothers* The country hereabouts is quite pastoral with the numerous herds of grazing cows and buffaloes, and orchards and topes of mango The people also are simpler and poorer than the Vrij-bashees They are quite content to pasture their cattle, and live upon their slender subsistence of wheaten bread Neither starvation nor disease can compel the monkish community to quit the holy place of their abode The village is not half so large as Brindabun, and has less than one-fourth the population of that town

Four miles from Radha-koond is *Goverdhun*, the hoary and holy mount connected with the richest associations, and beheld with an absorbing interest The Greeks had their *Olympus* and the Hebrews their *Sinai*—the Jains have their *Parasnath*, the Shivites their *Kailasa*, and the Vishnuvites their *Goverdhun* The Christian pilgrim in Judea sees Bethlehem and Jerusalem, and then goes to Sinai The Vishnuvite pilgrim in Vrij sees Muttra and Brinda¹nis, and then goes to

Goverdhun It is a sublime idea to erect altars to the Almighty upon the pinnacles of his mountains

The scenes of many of the incidents recorded in the Bhagbut are extremely uncertain' Antiquarians may differ as to the site of Muttra or Brindabun, but of Goverdhun there is no doubt This landmark of nature has remained unchanged through all vicissitudes, and is the first tangible monument to furnish evidence in favour of resuscitated Vishnuvism The mount uplifts its head from the level of an alluvial plain, and extends ten miles long, running north, south, and south-west It is impossible to describe the singular appearance of this ridge, which is believed to be a fragment of the Himalayas dropped by Hunuman—its lonely and isolated position may well originate such a legend But it must be a mere pebble compared with the giant from which it has come They say the ridge was once twenty miles long—ten of which has disappeared underground It was then high enough to have cast its shadow as far as Muttra There may be some truth in this, as the rocks look to have been made higher than they are, and their summits, worn and weakened by the action of the elements, have crumbled and fallen, strewing the country immediately around them with fragments The whole mount is said to have been on one occasion taken up by Krishna on his little finger, and held as an umbrella over the heads of his cattle, his fellow-townsmen, and his favourite milkmaids, to defend them from an overwhelming deluge of rain But it is not necessary ~~to~~ draw upon false and frivolous

legends to give interest to the scene—the majesty of nature is enough. No more do the Europeans paint Atlas with a globe on his shoulders, than do the Indians paint Krishna with Goverdhun on his little finger.

The popular version about the origin of ‘this range of sand-stone hills at Goverdhun is, that Luchmun, the brother of Rama, having been wounded by Ravana, the demon king of Ceylon, his surgeon declared that his wound could be cured only by a decoction of the leaves of a certain tree, to be found in a certain hill in the Himalaya mountains. Hunuman volunteered to go for it, but on reaching the place he found that he had entirely forgotten the description of the tree required, and to prevent mistake, he took up the whole mountain upon his back, and walked off with it to the plains—a mountain upon the back of the men of former days, was no more than a bundle of grass upon the back of one of the grass-cutters in the present day. It was night when Hunuman passed Goverdhun, and the lamps were seen burning in a hundred towns upon the mountain he had upon his back—the people were all at their usual occupations, quite undisturbed. Left as a regent, Bhurut, the third brother of Rama, then happened to be in Goverdhun. He saw Hunuman passing with the mountain, and, thinking him to be one of the king of Ceylon’s demons about mischief, let fly one of his arrows at him. It hit him on the leg, and as he made a false step, the sudden jerk caused this *small fragment* of his huge burden to fall off. In his agony he called out Ram, Ram, from which Bhurut discovered his mistake. He went

up, and with kind attentions sought to relieve his pain. Learning from him the object of his journey, and fearing that his wounded brother Luchmun would die before he could get to Ceylon with the requisite remedy, he offered to send Hunuman on upon the barb of one of his arrows, mountain and all—a *more expeditious mode of travelling than through the Pneumatic Tube of our day*. To try him, Hunuman seated himself with the mountain upon the barb of the arrow, as desired. Bhurut placed the arrow to the string of his bow, and drawing it till the barb touched the bow, asked Hunuman whether he was ready. “Quite ready,” said Hunuman, “but I am now satisfied that you are really the brother of our Prince, and regent of his kingdom, which was all I desired. Pray let me descend, and be sure I shall be in time to save your wounded brother.” Bhurut let him pass on, but he remained lame for life from the wound. This accounts very satisfactorily, according to popular belief, for the halting gait of all the monkeys of that species: those who are descended lineally from the general, inherit it of course, and those who are not, adopt it out of respect for his memory, as all the soldiers of Alexander contrived to make one shoulder appear higher than another, because one of his happened to be so. Hunuman reached Ceylon with his mountain, the tree was found upon it, and Luchmun’s wound cured—leaving behind him the small but insignificant fragment, on which the town and temples of Goverdhun now stand’

‘Goverdhun,’ says Sir William Jones, ‘is the Par-

nassus of the Hindoos.' Indeed, taking *Krishna* for Apollo, the *Gopinees* for the Muses, and the *Mans-gunga*—a large beautifully infaced tank—for the fount of Castalie, it out-and-out justifies the comparison. One may not become an inspired poet here, but a desperate innamorato—either of which, for a professional man, is a catastrophe to be avoided.

Many are the hallowed localities in and around the mountain—the great holy object which is the centre of attraction for most pilgrims. The present town stands upon the belt of rocks, about two miles from the northern extremity. It is of small size, and scanty in population. The inhabitants are in a great measure Brahmins, supported on the endowments annexed to the tombs of the Jaut Rajahs of Bhartpore and Deeg, whose bodies are burned and their ashes inhumated at this town. The sides of the mountain are covered with dwelling-houses, temples, and tombs, and while the summits present nature in her wild form, the bases are adorned with all the beauty of architecture and art—of tanks, orchards, and gardens, forming a most pleasing scenery. In little cells, there reside many a monk, who spend the day and night in ascetic abstraction, and whom no temptations of the world will draw out from their retirement. There is nothing of interest in the modern city of Goverdhun—its history is connected with the past. The traveller may stand at the foot, and imagine Indra pouring down his vials of wrath in a deluging rain, while Krishna lifts up the mountain to hold it as an umbrella, or wander through

the narrow streets to mark the spots where he frisked with the milkmaids, and spent his days among cattle and trees. Besides the interest attached to this place by reason of its great antiquity, and the many holy events of which it has been the scene, it is to be remembered also for being the place where Lallah Baboo ended his days in a cave, that is pointed out to you among other curiosities.

Little can be added by us to the warm tints of description that have been lavished upon Goverdhun. The principal temple upon the mount is dedicated to Krishna under the form of the infant *Gopala*. The image is typical of a child crawling on all fours, with a *pera* in his right arm. This form of worship was first introduced by Bullubha Acharya, who must have been influenced 'to do away with the legends that scandalize Vishnuvism in the eyes of its adversaries. His followers form a separate order from the Byragees of Choitunya. Indeed we are inclined to think, that many of the adventures and miracles commonly attributed to Krishna form but a mystified account which Vishnuvism gives of its own reverses and triumphs. The holding up of Goverdhun against Indra, the replacement of the cattle stolen away by Brahma, and the destruction of Kalya-Nag, are not incidents in the early life of Krishna, but in the history of the early progress of Vishnuvism—bearing a reference to its infant struggles with Indraism, Brahmaisism, and the ophiolatory Nagas. In like manner, the flirtations with the Gopinees are many of them pure inventions,

that were regarded by Bullubha to disgrace the purity of his religion. Libraries of comment have been written to explain the text of the Bhagbut, and sects have branched off according as a master-mind has interpreted that work. But the true meaning has yet to be found by resolving the various legends to their real signification—and then would our nation possess something like a true biography of Krishna.

Of Goverdhun, the especial holiness is owing to its being the first scene of Krishna's apotheosis. It was upon this mount that the first image had been raised to his worship under the name of *Goverdhun-nauth*. The idol had to be secreted in a cave from falling into the hands of Mahmud, and lay forgotten for many centuries, till discovered and re-instated by Bullubha. Hence, his lineal descendant forms the high-priest of Kaniya. The great annual mela of *Anna-coot* at Goverdhun, first instituted by Bullubha, generally takes place in this month of Karteeck. Formerly, the seven principal gods of Vrij used to meet on this occasion in *rendezvous* at Goverdhun, till they were obliged by Aurungzebe to disperse themselves in various directions, and to various distances. To this day, not less than a hundred thousand people assemble on the occasion of the festival. It celebrates a pastoral incident in the life of Krishna, and throughout all Vrij the horns of the cattle are painted red with vermillion—in one instance we saw those of a cow bedizened with silver-leaf.

In the midst of the town is 'the handsome tomb of Runjeet Sing, who defended Bhurtpore so bravely

against Lord Lake's army The tomb has, on one side, a tank filled with water, and on the other another, much deeper than the first, but without any water at all The cause assigned for this is, that Krishna one hot day, after skying with the milkmaids, had drunk it all dry, and that no water would ever stay in it, lest it might be quaffed by less noble lips Inside the dome of Runjeet Sing's tomb, the siege of Bhurtpore is represented Lord Lake is dismounted, and standing before his white horse giving orders to his soldiers On the opposite side of the dome, Runjeet Sing, in a plain white dress, is standing erect before his idol, at his devotions, with his ministers behind him On the other two sides he is at his favourite field sports'

The tomb of Suraje Mull, the great founder of the Jaut power at Bhurtpore, 'stands on the north-east extremity of this belt of rocks, about two miles from the town, and is an extremely handsome building, conceived in the very best taste, and executed in the very best style With its appendages of temples and smaller tombs, it occupies the whole of one side of a magnificent tank full of clear water, and on the other side it looks into a large and beautiful garden All the buildings and pavements are formed of the fine white sandstone of *Roop Bass*, scarcely inferior either in quality or appearance to white marble The stone is carved in relief, with flowers in good taste In the centre of the tomb is the small marble slab covering the grave, with the two feet of Krishna carved in the centre, and around them the emblems of the god, the discus, the

skull, the sword, the rosary These emblems of the god are put on, that people may have something *godly* to fix their thoughts upon It is by degrees, and with a little "fear and trembling," that the Hindoos imitate the Mahomedans in the magnificence of their tombs The object is ostensibly to keep the ground on which the bodies have been burned from being defiled, and generally Hindoos have been content to raise small open terraces of brick and stucco work over the spot, with some image or emblem of the god upon it The Jauts here, like the princes and Gossains in Bundelcund, have gone a stage beyond this, and raised tombs, equal in costliness and beauty to those over Mahomedans of the highest rank, still they will not venture to leave it without a divine image or emblem, lest the gods might become jealous, and revenge themselves upon the souls of the deceased, and the bodies of the living On one side of Surajè Mull's tomb is that of his wife, or some other female member of his family, and upon the slab over her grave, that is, over the precise spot where she was burned, are the same emblems, except the sword, for which a necklace is substituted At each end of this range of tombs stands a temple dedicated to Buldeo, the *cousin* of Krishna The inside is covered with beautiful snow-white stucco work, that resembles the finest marble, but this is disfigured by wretched paintings, representing, on one side of the dome, Surajè Mull, in Durbar, smoking his hookah, and giving orders to his ministers, on another he is at his devotions, on the third, at his sports, shooting hogs

and deer; and on the fourth, at war, with some French officers of distinction figuring before him. He is distinguished by his portly person in all, and by his favourite light-brown dress in three places. At his devotions he is standing all in white, before the tutelary god of his house, *Hurdeo*. In various parts, Krishna is represented at his sports with the milkmaids. The colours are gaudy, and apparently as fresh as when put on a *hundred and eight* years ago, but the paintings are all in the worst possible taste and style.

Nothing less than that it is the personification of Krishna himself, is the opinion in which Goverdhun is held by his followers. There are devout votarists, who perform the circuit of the mount, by going round its base, prostrating themselves at each step on the way, and marking the space covered by their bodies. This is a vow, or penance, which is not completed but in several years, and we have heard of one who has been able to go round but half the mount in seven years. Nobody dares to bring home any stone from Goverdhun—it is said to be endued with life. People who choose to do so are overtaken by calamities, and obliged to send back the stone to the mount. The *creeper-mango* is a plant which deserves to be mentioned in the botany of Goverdhun.

In Judea, they show a stony field in which the beans have been changed into stones by a curse of the Virgin. In *Churun-paharee*, they show the prints of the footsteps of Krishna,—and of the hoofs of his cows and buffaloes pastured on the cliff. The holy petrifications were caused

by the obdurate rock having melted at the music of his flute, and thence taken an impress of the feet and hoofs. It seems the wild suggestion of a dream to imagine that Krishna had stood on the very same steps,—but there are facile-minded happy mortals who question not that they have existed from the date assigned to them. The *Luka-Luka*, or Hide-and-Seek tank, near this cliff, speaks of the early age of that game among the Hindoos, played by Krishna with the Gopinees

Kammya-bun, the famous scene of the incidents of the Vana Purva of the Mahabarat, is really a classic spot for the reminiscences of the Pandava brothers. During the period of their exile and wanderings, brought on by the loss of their patrimony sustained at the gaming table, they chose to take up their quarters in this spot, then a very secluded and romantic wilderness. Here they were visited by their great friend Krishna, and beguiled by holy sages with the consolations of their philosophy. The remains of sixty-four stone pillars—to all appearance ancient, but very doubtful—are shown as a part of the building in which they used to perform their *Yugyas*. The ashes of those ceremonies are still remaining in a large heap. Five wooden images of the *pandoo*, or pale colour, are observed here to stand for the five brothers. But the puny size of the images belies the great heroes of the Mahabarat. None of its ancient features is retained by the place, but while its name lives in the verse of the poet, will the pilgrim bend his steps to *Kammya-bun*.

The cliff of *Burshana* was the abode of Rajah Bir-

hobhanoo, the father of Radha. He was prince in a pastoral country, where people possessed their wealth in flocks of cows and buffaloes, sheep and goats. The vestiges of his fortress are seen in walls of huge slabs piled on each other in long lines. Crowning the cliff is a temple, which is ascended by a noble staircase counting four hundred steps, built, a few years ago, by a pious Baboo of Calcutta. In one of the rooms is seen Radha—mourning to herself in her lone widowed heart under separation and disappointment. The adjoining chamber is occupied by the ‘Duenna sage’ *Burrayee*, her maternal grandmother. Near the foot of the cliff are observed large life-sized statues of her parents, Birshobhanoo and Kritika, and of her brother Sreedam.

Next to *Nanda-gaon*, remarkable for having been the seat of Nanda, under whose roof Krishna had been brought up in concealment. They have erected to his memory a life-sized wooden statue with the clothing and turban of a modern Vrij-bashee. Likewise, there is a statue of his wife Jushoda—a big matronly lady. The statues are replaced on decay, as they have been recently done. Here is shown the cradle of Krishna, preserved among the treasures of the place,—as also the dairy from which he used to steal milk and butter in his infancy.

Passing on towards *Seyee*, is reached the ancient boundary of Vrij, marked by a pillar like the stile of Theseus between Ionia and Peloponnesus. Thence to the Jumna, which is crossed near the real *Bushtur-hurun ghaut*, and the scene of Brahma’s stealing the flocks

The next place of note is *Mahavan*, the Rajah of which had submitted, and been favourably received by Mahmood. But a quarrel arising between the soldiers of the two parties, the Hindoos were massacred and driven into the river, and the Rajah, conceiving himself to be betrayed, destroyed his wife and children, and then put an end to his own life. In Mahavan, the principal image is dedicated to Buldeo, whose name and worship may be suspected to have been derived from the Baal of the Assyrians and Babylonians. The complexion of Buldeo is white, and that of Krishna black or azure. It is an ethnological question raised by Sleeman, why Krishna has an *African*, and Buldeo a *Caucasian* or *Aryan* countenance? That the former was aboriginally descended by his mother's side, is a partial answer to that question.

Gokul is almost an island of the Jumna, and one of the prettiest spots in the holy land. The scene here is as pastoral as it had been three thousand and five hundred years ago. Large herds of heavy-uddered kine remind us of the days of Nanda,—though their number is far short of *nine lacs*, possessed by that shepherd-chief of old. Krishna had been brought over to this place to be concealed from the knowledge of Kansa. He is worshipped in a large building under the representation of a 'wee thing' in his 'swaddling clouts,' with several toys before him—the playthings of an infant. The statues of Vasudeb and Devaki, in another apartment, are certainly out of place in this town. Long had the original image of *Gokulnath* lain unnoticed in a ravine

on the invasion of the Mahomedans, till in the sixteenth century it was taken and set up by Bullubha Acharya. The self-same image had again to fly from the persecutions of Aurungzebe, and is to this day an exile from Vrij. But an idol has been substituted in his room, which now forms the principal object of worship. The Gossain who enjoys the honours and advantages of being his high-priest, is said to be a descendant of Bullubha. He is a young man of about twenty, and of a swarthy complexion, whom we saw to go to bathe in Muttra, riding upon an elephant. In Gokul are still pointed out the marks of the ancient *Pootna-khal*. The haggard Pootna had been sent by Kunsu to take away the life of Krishna. She came under the guise of a nurse, with poison on her nipples, but the infant god, not more than seven days old, gave such a pull at them that she dropped down dead. In falling she resumed her real shape of a she-demon—covering no less than six square miles—and it took several thousand swains of Gokul to drag her corpse to the river, cut her up, and burn her, to prevent the pestilence that must have ensued.

From Gokul back again to Brindaban. The pilgrim has now gone over all the ground consecrated by the pasturage, the miracles, the sports, and the loves of Krishna. He has seen all the hallowed places of the Bhagbut, to see which it is his business to come to this holy land. It is time for him now to pack up and return. Taking a farewell stroll through the town, and paying off our rent to the landlady, we made haste to

start by sunset The tradesman has only one regret, that he could not catch a glance from the lady of his heart The thirsty doctor has kept away from grog for a period, which he does not remember to have ever done since the dawn of his senses The lawyer has not one feeling of regret to quit a land in which money has to be expended and not made—in which love-suits take the place of law-suits The scholar was full of rhymes and farewells in his head for the Vrij-bashees and fair Vrij-bashinees Three *ruths* and as many carts had come to take us away and our baggage Before the door of our lodge had gathered a large crowd of Pandas and beggars The scene of leave-taking was as full of stir as it had been in the days of Krishna and Buldeo—though, like them, we had not to leave behind us a single Vrij-bashinee to pine after us It was nearly an hour after gloaming, and as we were mounting the *ruths*, to turn our backs against Brindabun, a policeman came up, and repeating his stories of robberies on the way, warned us to abandon the idea of travelling in the night He said that the country was in a distracted state, that scarcity of food was driving men to desperation, and that our heavy train of baggage might tempt hungry people to break through the restraints of law Indeed, the country now bore a rather suspicious character, and we had no mind of trusting ourselves to the tender mercies of a Jaut bandit But we were unwilling to turn aside from the path in which we had fairly started, and arranging ourselves to go in a compact party mustering twelve people in number, we did not think it would be fool-

hardy to proceed in the teeth of the advice we received. Two of the Pandas volunteered to reach us half way to Muttra. It was past ten when we got safe into that city—making, perhaps, after all, a lucky escape from the perils on the road—to sit with a hearty appetite to the supper prepared by our medical friend, and to take his leave that very night to return to Agra.

CHAPTER III

November 5th, 1866 —THE tale of our journey has now arrived at a point where the thread of further narrative must be resumed exactly six years afterwards. The indulgent reader, who, like Dinarzade, may be anxious to know what befell us next, must prepare himself for a leap over the space of time intervening between the years 1860 and 1866. Happily the month and date happen to agree by a most singular coincidence—the month being the same in the calendar, and the date exactly following the one at which we have broken off. The scene, with which the present chapter has to commence, opens at *Toondla Junction*,—with the high road to Delhi lying spread before the view in all its length. In the interval of time which has elapsed, the great pathway that was making has been completed and thrown open to the public. Through that pathway men now travel with a speed and safety, defying all the marauding tribes of India. From Toondla then let us start,—turning our face to the quarter towards which the fiery-footed steeds of Phœbus gallop apace with his car. Scarcely less fast speeds on our earthly courser, making his track in minutes and hours through

regions, each of which in days gone by had formed the separate territory of an independent chief, but which have been now all consolidated into a vast unity under one supreme head

By a bountiful Providence have the seasons been so regulated this year, as trebly to compensate for the scarcity of that which has just gone by The country on our tract spreads mile after mile in smiling fields, with cultivation up to the road-side Literally, it is one vast garden from the sea to the mountains

The first place of note on the route is *Hatras*—distant about six miles from the station From a den of robbers and thugs, it has now become one of the busiest and most thriving places in Upper Hindoostan, and a principal mart for the cotton and indigo of the neighbouring districts The old fortress of Dyaram Thakoor is now all in ruins In 1817, that stronghold had a ditch ninety feet wide, and seventy-five feet deep There had been collected within its ramparts no less than five hundred pieces of ordnance The Jaut chief, who from a petty zemindar under Scindia rose to be an independent prince, had strengthened his defences in imitation of the English fort at Allyghurh, with all the latest means and appliances of war To reduce his castle, the British had to muster the most tremendous artillery which had till then been employed in India, and to burn an enormous quantity of powder Old Dyaram, finding the place too hot for him, made his escape in the darkness of night, and kept himself in concealment for three years He was at last compelled by

hunger to seek the protection of the English, and dying a stipendiary, bequeathed his pension to the descendant who is rusting in oblivion at Brindabun

From Hatras to *Coel-Allygurh*, the journey by rail now takes less than an hour. Coel must be one of the most ancient places on the map of India, as its name indicates it to have been derived from the aboriginal Coels or Coles of the ante-Aryan period. In the days of the Mahabarat, Jarasindh had led up an army and encamped on this spot, to revenge the death of his son-in-law, Kunsu, by an invasion of the territories of Krishna. No doubt exists of its importance in the twelfth century, when it had a fortress that was captured by the Mussulmans. The country around is a level plain, but the town appears to be built upon an elevation,—a fine road leading up to it from the station, with a gradual ascent. The town seems to be considerable and populous, but has little attractions or antique curiosities for the traveller. He is here again more among brick-houses than of stones, which have to be brought from a great way off. The finest feature is a mosque, the domes and minarets of which rise in prominence to break the monotony of a prospect, tame and vacant in the highest degree. This mosque is remarkable as an ancient and noble specimen of Patan architecture. It being the season of *Devallee*, there is a rubbing and scrubbing and washing and painting of all the Hindoo houses in the town. Dancing-girls, abounding in numbers exceeding all expectation, are all busy in preparing themselves for the occasion. In one small lane,

we heard them practising their tunes and airs from a dozen of shops. They certainly betray the place to be marked by all the vices of an indolent Mahomedan town—the Mahomedans seeming to anticipate the Hours of their Paradise upon earth

For a long period of years, the country about Coel was notorious for robberies and murders. In Akber's time, heads of peasant robbers, suspended on poles along the road, met the eyes of the traveller. Happily, the robbing trade has become slack, and a very different state now prevails. The Mahratta free-booter, the murderous Patan, and the Jaut bandit, have settled down to an agricultural life, and honest labour has superseded lawless rapine as an occupation. The district is not only tranquil, but prosperous. Nearly half-a-dozen screws are now working at this place, to send down cotton in half-screwed bales. But it is the Hindoo who appears to be engaged in all the active pursuits of trade. The profligate Mahomedans are sunk in an effeminate indolence, which is the cause of their raggedness and decay throughout the country. Let the alien die out the victim of his own religion—which makes him three parts a ruffian, and the fourth part a voluptuary. The debauchee who will not reform must perish.

Coel is the ancient native name, Allyghur the modern. The place is noted for the mud-fort of Monsieur Perron, Scindia's Commander-in-Chief. In its day, that fort had a fausse deep enough to float a seventy-four, and wide, in some places four hundred feet. It was taken by Lord Lake in 1803, and dis-

mantled by the orders of Lord William Bentinck. The fort is now in ruins, and overgrown with jungles—lying about two miles from the town. From an humble sailor, Perron rose in the service of Scindia to attain that command and power which enabled him to lay the foundations of a virtual French State in the valley of the Jumna. This rival State was ominous of growing with its growth, and strengthening with its strength. The Marquis of Wellesley could not sleep a sound sleep haunted by this nightmare,—and he resolved to smoke Perron out of the land. And literally smoked out he was by a few whiffs from the British artillery, which battered down his fort, shattered his State, and sent him out of the land for ever. It is well that an end was put to this French State in embryo. The fickle and freakish Frenchman has no genius for consolidating an empire, which India wants. If he had stepped into the shoes of the Great Mogul, India would have been brought up in *sans-culotism* under a galling chain of gilded despotism. The Indian then would have been rake-helly after the manner of his conqueror. Under French rule, the staid Hindoo would have been a strange animal with many a vagary in his head. To this day, the words Bourbon and Bonaparte set two Frenchmen to make each other bite the dust,—how little could their own distractions have allowed them the time to look after the welfare of two hundred millions of human beings. Doubtless, the French acknowledge, but fail to act up to the necessity of accommodating the institutions of government to the progress of informa-

tion. It may be questioned whether there is more tyranny in France than in India. The conquered Indian is happy to have no bit in his mouth, to speak out his grievances. It is necessary for us to appreciate correctly the character either of the French or the Russian. If it be the will of Providence to have a yoke upon the neck of our nation, our nation should in the ripened maturity of its judgment discriminate and prefer the yoke of the English to be the least galling. Nothing less than British phlegm, and imperturbability, and constancy, and untiring energy, could have steadily prosecuted the task of consolidating the disjointed masses of India, and casting her into the mould of one compact nation. They want but 'the high thoughts seated in a heart of courtesy' to attach us to their rule, with a feeling of loyalty that, not merely 'playing round the head, should come near the heart.'

Allygurh has all the appearance of recovering slowly from the shock of a heavy blow. It has lost much of its consequence by the Rebellion, which has swept away many of its inhabitants. Howsoever a Moslem may pretend to doze, no sooner he finds an ill-wind blowing, than he is upon his legs to recover his status. The turbulent Mewattees form here a large element in the population, and came out yelling and brandishing their swords which had rusted for many a day in their scabbards. There was an old Bengalee Baboo, who had left home in his youth as a vagabond run-a-way, and chosen to settle here, rising from a petty Dawk Moon-

shee to accumulate property, and buy large estates His sons are yet carrying on three saltpetre refineries and twelve indigo factories On the first alarm of the mutiny, the Baboo sent away his women for safety to Brindabun, disguising them as beggar-maids, and making over to their care the most valuable jewels to carry away under their blankets The poor Baboo himself, who was waiting for the next opportunity to fly, happened to be caught, and was bound and tortured for money He supported the agonies of his punishment with the most patient resignation, but died in two days from starvation and much mental racking The task of quieting Allygurh had been made over to a most energetic Hindoostanee Teshildar, who felt no compunctious visitings to drive in scores 'out of the world' those who had sinned beyond the bounds of forgiveness

November 6th Got up at four in the morning to catch the first up-train to Delhi, starting at about sunrise The starry sky was the great dial in which we read the hour from the position of the armed Orion just over-head In that silent hour, the songs of a siren Bajee came in 'rich distilled music' wafted on the air The sound of matin rites also rose from a Hindoo temple in this Mahomedan town But the train did not arrive till ten in the morning Took our breakfast with the Baboo who is placed in charge of a hospital here Met an European gentleman on the platform of the station, who was also bound for Delhi Long talk with him about the Governor-General's coming Durbar, about

his own travels in Rajpootana, about the Rajah of Jeypoor and the skilful management of his territories, about the heat of India affecting his health, about the income of Native attorneys and pleaders, and about his willingness to take service after [nothing-will-do-by speculation

Khoorjah, a considerable town, though little of it is seen immediately on the road-side. The official return of its population is near twenty-five thousand. During Lake's campaign in the Doab, there was a fort here garrisoned by Perron's force. The town has given up all its martial pursuits for the occupations of commerce. Hundreds of bales of cotton lay piled on the platform of the station—cotton that is untainted with any slave-gore, and which Christian Manchester might buy with a conscientious heart.

Passed by *Boolundsher*, and thence on to *Secunderbad*. The next station is *Dadree*. How all along the way the sight of a rich crop on the ground gaddened our hearts,—coming as we did from famine-stricken lands where thousands were perishing of hunger. Through these parts of the country runs a branch of the great Ganges Canal, designed to secure 3,320,000 acres from the effects of drought. The 'large tumuli,' spoken of by Russel, are neither 'the remains of brickkilns' nor 'mortuary heaps,' but simply elevations of land on which the villages are built in a swampy country.

From *Ghaziabad* there remained fourteen miles of ground to go over to *Delhi*. This space was rapidly

cleared as we were carried onward and onward by an engine of a hundred-horse power. Far off in the hazy distance, towards which the sun was approaching to close his career, rose a tall and tapering object shooting into a blue pure sky—it was the *Kootub*. Near and near as we advanced, became visible the great dome of Hoomayun's tomb. The eye then caught a glimpse of the Jumna, and beyond it lay full in view with its mosques, minarets, towers, and palaces, extending to a great distance along the bank, the city to which we had looked forward for many a longing year.

Delhi, which conjures up a thousand associations, is, perhaps, the most renowned city on the globe. Babylon or Balbec, Palmyra or Persepolis, Athens, Carthage, or even the imperial Rome itself, are the most celebrated theatres for acts of the human drama. But the hanging gardens of Babylon were the wonders only of a few generations—the city of Solomon threw an enchanted lustre over the deserts of Syria for a limited number of years—the glories of ancient Iran perished with the destruction of Persepolis—and the magnificence of Carthage, once swept away, lies ingulfed in irretrievable ruin. The eternal Rome excepted, there is no other place which enjoys so great a celebrity as Delhi. Its fame is as early established, as it has been the longest perpetuated—a fame extending almost in an unbroken continuity through a space of time embraced by more than three thousand years. Founded in the fifteenth century before Christ, it was known under the name of Indraprastha to countless genera-

tions of Hindoos In subsequent ages it became celebrated for being the abode of the Great Mogul, who was for a long time regarded less as a real potentate than as a myth of Scheherzade's tales And in our own times, it has happened to be the scene of memorable events, which, a few years ago, made its name almost a household word in every mouth upon the globe

But how the charms of illusion fade away before stern truth, that recalls us from our reveries to the realities of the scene before us Our journey drawing to a close, the train discharged such numbers of all classes of people, travellers, merchants, shopkeepers, gentlemen of elegant leisure, invalids, and speculators, as will have a sensible effect upon the manners and customs of the men in these places The road beneath the platform was thronged by a dense crowd of coolies, sweetmeat vendors, and hooka-burdars, running and hawking about in all directions Carriages of various description, but all included under the common name of 'buggies,' lay waiting to be engaged by the passengers The dust, loosened by the tread of steps, was flying about to make big folks turn up their aristocratic noses The 'flies of Delhi' lagged not behind to give a sample of their welcome to the stranger, by attacking his ears, eyes, nose, and mouth most inhospitably Our patience would have given way under the strain put to it, were there not faces to peep from behind the *pardahs* of *ekhas*—faces of females whom the rash innovator, Rail, had drawn out from the seclusion of their zenanas, to throw them upon the rude gaze of the public The *hookah*, too,

came to our relief after six long, long hours,—the poor *hookah*, or cheroot, or pipe, that is in such awful unpopularity with the Railway authorities, and threatened by their highest penal denouncements. Hiring a gharry, and taking in it all our luggage and baggage, that made us feel about as comfortable as one is in stocks, we proceeded,—pulling at, and puffing away from, a *hubble-bubble* to keep off the uncereemonious flies—to make our entry into the city of the Great Mogul in a right earnest Mogul style. Before us intervened the Jumna, spanned by a bridge of boats, similar to which there existed one in the days of the Timurean princes. The beautiful railway bridge through which the train is to ride hereafter direct into the city, is nearly complete for being thrown open for traffic. Forsooth, that iron-bridge is as it were the reality of Xerxes' chain and rod thrown over the proud Jumna. Oh! ye shades of Judisthira, Bheema, and Arjoona, with what pious horror must you look down from your blest abodes, upon the impious bridge that binds and lashes the waves of that classic stream! —But poetry has had its reign, and science now must hold her sway for the comfort of way-faring men. It was not our blessed fortune to be able to go across through that bridge, though it might have been profaning the memory of our ancestors by hurrying at once most unclassically right into the heart of their city. Greatly to our disappointment, our gharry had to go rumbling over the bridge of boats 'towards the grand donjon of a giant keep that frowns over the flood.' The jolting of the carriage had well-nigh caused us a

serious loss, if a package that had dropped from its top had gone into the river. Passing by the guard-house that is stationed to levy a toll, and mounting to the height on which the city stands, we at last found ourselves within its battlemented walls, and fairly on the soil of

‘O *Delhi* ! my country ! city of the soul !
 The orphans of the heart must turn to thee,
 Lone mother of dead empires ! and control
 In their shut breasts their petty misery
 What are our woes and sufferance ? Come and see
 The cypress, hear the owl, and plod your way
 O’er steps of broken thrones and temples, ye
 Whose agonies are evils of a day—
 A world is at our feet as fragile as our clay
 ‘The Niobe of nations ! there she stands,
 Childless and crownless, in her voiceless woe,
 An empty urn within her wither’d hands,
 Whose holy dust was scatter’d long ago ,
 The *Pandavas*’ tomb contains no ashes now ,
 The very sepulchres lie tenantless
 Of their heroic dwellers dost thou flow,
 Old *Jumna* ’ through a marble wilderness ?
 Rise, with thy *azure* waves, and mantle her distress ’

This is an apostrophizing into which a Hindoo by birth and antecedents is likely to fall, as all the associations connected with the interesting ground press upon him and come home to his heart. It is impossible for him to stand upon the classical soil, and resist conjuring up the ghosts of the departed Pandavas, and hold converse on their own ground with Vyas’ heroes. But for a little while he may cling to the illusions of the past, till the mystery is dissolved, and truth breaks in to disenchant the scene before his view. He has little time to meditate upon what *Delhi* was, and what she now is. Old things are passing away, and all things are becoming new under the name of improvements.

The hallowed associations of ancient Indraprastha have all faded away. This may be regretted and mourned over, but cannot be helped. The world is marching onward, and, before long, Delhi shall claim our attention with objects and events of the latest hour. As travellers, whose bones were aching from a long journey, and who had fed upon a scanty meal in the morning, the idea of lodging and supper was rather prominent in our reveries, and we worked our way through crowded streets, stared at by all men, towards *Nil-ka-katra*, to go to a banker, to whom we had a letter of introduction. The reader may probably condemn us for such a trifle uppermost in our thoughts, but so it was, and when we found ourselves under the roof of a comfortable two-storied building, and a complaisant gentleman asked us what we would have for supper, and showed us our beds for the night, we almost agreed that indulging in a classical humour suited better to boys just out of college than to matter-of-fact-minded men.

November 7th —Of the sights of Delhi it is impossible to say nothing—and it is difficult to say anything new. There are two modes of seeing them—the *topographical*—which is to go through them as they fall in your way, jumbling antiquities, mediævalities, and modernnesses into a *salgamundi*. The other is *chronological*—which is to go regularly from the house of Pandoo to that of the last Mogul. The latter had our preference,—and off we hied to the *Pooranah-Killah*, or ‘old fort,’ to begin from the beginning, and not to write, like the Persian, from the right to the left.

Three epochs, three sovereignties, and three civilizations, combine to form the 'mingled yarn' of Delhi's history. The Pandoo, the Moslem, and the Briton, encounter each other on the same ground. The place was first a temple, then a mosque, and has now become a church. In each point of view it is an object of regard—a place thrice sacred with reminiscences for the traveller. To go through his sight-seeing, in a chronological seriatim, he should first of all drive down to the Pooranah-Killah, or Indrapat, in which tradition still preserves the name of ancient *Indraprastha*. The way to this spot lies through a waste of ruins that realize the graphic description of Heber—'A very awful scene of desolation, ruins after ruins, tombs after tombs, fragments of brick-work, free-stone, granite, and marble, scattered everywhere over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree'. The old bed of the Jumna is traced in passing through this chaos of ruins. That river appears to have formerly flowed upwards of a mile to the westward of its present channel, and along its right bank had Judishthira built his capital of *Indraprastha*. The site of that famous city is now some two miles from modern Delhi. *Indraprastha* was one of the five *pats* or *prasthas** which had been demanded

* 'The five *pats* which still exist, were *Panipat*, *Sonpat*, *Indrapat*, *Tilpat*, and *Baghpat*, of which all but the last were situated on the right or western bank of the Jumna. The term *prastha*, according to H. H. Wilson, means anything "spread out or extended," and is commonly applied to any level piece of ground, including also table-land on the top of a hill. But its more literal or restricted meaning would appear to be that particular extent of land which would require a

by Judishthira as the price of peace between the rival Kurus and Pandavas, and which old Dhritorashtra gave away as a slice from his kingdom to sop his would-be turbulent nephews. The principality assigned to them was a bit of forest-land, then known under the name of *Khanda-vana*. Content, as all fatherless and disinherited orphans are, to make a start with this small assignment, the Pandavas set to building a town on it for their capital. This was about fifteen hundred years before the Christian era, when, far away by the shores of the Egean, Cecrops was building Athens, destined, perhaps, as twin cities, to shed their glory over the East and West *

prastha of seed, that is, 48 double hands-full, or about 48 imperial pints, or two-thirds of a bushel. This was, no doubt, its original meaning, but in the lapse of time it must gradually have acquired the meaning, which it still has, of any good-sized piece of open plain. Indraprastha would, therefore, mean the plain of Indra, which was, I presume, the name of the person who first settled there. Popular tradition assigns the five *pats* to the five Pandu brothers'—*Cunningham*

* 'The date of the occupation of Indraprastha as a capital by Judishthira may, as I believe, be attributed, with some confidence, to the latter half of the 15th century before Christ. The grounds on which I base this belief are as follows.—1st, That certain positions of the planets, as recorded in the *Mahabarat*, are shown by Bentley to have taken place in 1424-25 B C, who adds that there is no other year, either before that period or since, in which they were so situated. 2nd, In the Vishnu Purana it is stated that at the birth of *Parikshita*, the grandson of *Arjuna Pandava*, the seven Rishis were in *Mughra*, and that when they are in *Pura Ashanha*, *Nanda* will begin to reign. Now, as the seven Rishis, or stars of the Great Bear, are supposed to pass from one lunar asterism to another in 100 years, the interval between *Parikshita* and *Nanda* will be 100 years. But in the *Bhagavata Purana* this interval is said to be 1015 years, which, added to 100 years, the duration of the reigns of the nine *Nandas*, will place the birth of *Parikshita* 1115 years before the accession of *Chandra Gupta* in 315 B C, that is, in 1430 B C. By this account the birth of *Parikshit*, the grandson of *Arjuna*, took place just six years before the Great War in B C 1424. These dates, which are derived from two inde-

The Mahabarat has but a few words to give us an idea of ancient Indraprastha. The town is described to have been fortified by 'being intrenched on all sides, and surrounded by towering walls. A beautiful palace contributed to adorn the infant city, which gradually attained to eminence, and became the seat of learning, genius, and art. Merchants frequented from different quarters for the purposes of trade, the city rose in affluence, and bore glorious testimony to Judishthira's universal supremacy '* Nobody needs to be told that the towering walls now surrounding Delhi, as well as the fort and palace within their precincts, are other than those referred to by the poet. In its present form, the Poorana-Killah is altogether a Mahomedan structure, and there does 'not exist a single carved stone of the original city of Judishthira.' But the spot is classic ground in every inch, and stands before us covered with the glory of ancient deeds. Here stood the citadel defended by the *Gandiva* of Arjoona,—but now occupied, perhaps, by the Keela Kona mosque of Hoomayun. There, probably, was the chamber in which the Pandava brothers held council with Krishna and Vyas,—but on which now stands the Shere Mundil, or the palace of Shere Shah. Yonder may have been the spot on which was erected the great hall of *Rayshuy Yugnya*—a political ceremony resembling the *levées* and *durbars* of our modern Viceroys. Never was there such an august

pendent sources, mutually support each other, and, therefore, seem to me to be more worthy of credit than any other Hindoo dates of so remote a period'—*Cunningham*

* Rev Bannerman's *Encyclopædia Bengalenensis*

assemblage of the *élite* of old India. The occasion had been graced by the presence of a hundred thousand Rishis, together with all the crowned heads of the realm. There were princes from Cashmere and Camboja beyond the Indus, from *Anga* and Assam, and from Bungo and Berar, to do fealty to the sovereign head. Rich diamonds and pearls,—gold that had been watched, perhaps, by the fabled Yacsha,—valuable brocades and other choice specimens of silk,—curious iron and ivory manufactures,—weapons of different variety, invented by the military genius of the ancient Hindoos,—furs and feathers of great rarity,—and horses and elephants, are mentioned to have been brought by the Rajahs for presents in token of their allegiance. In the midst of all, the gaze and admiration of the assembly was that inestimable diamond on the royal crown, which in our ages is known under the name of Koh-i-noor. Judishthira was no myth. The coins of his time have been discovered. His era was in all records and documents prior to the *Samvat* of Vicramaditya. But there is not a stone, or broken column, for the *New Zealander* of Macaulay—a being long before anticipated in the foretold *Yavana* of our Puranists—to sit upon, and moralize over the evanescence of great cities, and cast horoscopes of empires. He wanders sorrowfully, and bethinks him of Indraprastha, that once triumphed in existence, and promised itself immortality. His imagination paints that city to have covered the banks of the Jumna for several miles, to have been fortified by many a tower and battlement, and to have sheltered within its walls

large numbers of a busy population—a city in which the nobles dwelt in splendid palaces, and were clothed in the richest products of the loom—in which envoys and ambassadors paraded the streets in chariots, and upon elephants—in which heroes were nursed in amphitheatres to perform the most daring exploits—in which poets celebrated the deeds of warriors, and sages discussed the most erudite points in philosophy—and in which flourished the arts and sciences that gave the leadership of the human race to the Aryan Hindoos, and left in their hands the development of the civilization of mankind. But over these the hand of irrevocable time has spread a pall never to be lifted, and the race, who acted all this glorious drama, has passed away, leaving very little upon record to tell the tale of their times, for ‘the Hindoos either never had, or have unfortunately lost, their Herodotus and Xenophon’

Indraprastha was a city of which posterity can now hardly trace the site. The only spot that has any claim to have belonged to that ancient city, is a place of pilgrimage on the Jumna called the *Negumbode Ghaut*. Popular tradition regards this ghaut as the place where Judishthira, after his performance of the *Aswamedha*, or the horse sacrifice, celebrated the ‘Hom’*. The position of Negumbode is immediately outside the northern wall of the present city. There is held a fair

* Local tradition contradicts the Mahabarat, which states the *Aswamedha* to have been performed at Hastinapoor on the Ganges. The Negumbode may be the spot where Pirthi-raj celebrated his *Aswamedha*. But it had acquired a sacredness from before the time of that prince, and was a place of resort where his grandfather Visal Deva had put up an inscription to transmit the fame of his conquests.

whenever the new moon falls on a Monday. It is said to be held in honour of the river Jumna. The stream has receded from the steps of the ghaut, and there grow on its top a few shady trees. The traveller, in coming up the bridge of boats, has a view of this ghaut on his right.

Sleeman's story of *a full-grown fly* sitting upon Judishthira's dish of rice, and prognosticating the approach of the millennium, is all bosh. In Delhi, flies then must have been as much a plague as now. The rooms are full of them. They attack you in countless myriads, and there is no respite for their annoyance. Domitian is perhaps emulated here in every household.

In vain did Hoomayun try to do away with the name of Indrapat, and substitute that of *Deen-pannah*. None but pedantic or bigoted Mussulmans make use of this name. The common people either called it Indrapat or Pooranah Killah. Neither could Shere Shah have it called after him as *Sheregunh*,—the voice of tradition is not easily silenced. Historians state that Hoomayun *repaired* the old fort of Indrapat. In that case, there must have been ancient foundations on which the present massive walls and lofty towers have been built, and it rests with the antiquary to investigate whether any such foundations really exist, and might not be traced to the age of Judishthira. The Pooranah Killah, as it now stands, is nearly rectangular in shape, and its walls are over a mile in circuit. There was a ditch round it, once communicating with the Jumna. The fort had four gates, one in the middle of each face,

of which the south-west gate alone is now open. This gateway is ornamented, as are other parts of the battlements, with encaustic tiles. Inside the walls, the space is filled with huts,—and a petty Mussulman Izardar now lords over the ground on which stood the citadel and palace of the Pandavas.

It was getting near the hour of breakfast, and nothing would have made us so glad as to have found out the famous *kitchen* of Dropudee, and seen some vestige of its ancient luxury. But the principal object that now meets the eye in the interior of the Pooranah Killah, is the Keela Kona mosque, said to have been commenced by Hoomayun and completed by Shere Shah. This 'mosque has five horse-shoe arches, decorated with blue tiles and marble, and is a favourable specimen of the architecture of the Affghan period.' It is in capital preservation, with the exception of the central arch, the work on the top of which has been a good deal ruined. The Keela Kona 'is perhaps one of the most tasteful mosques in or near Delhi, and is remarkable for its richly inlaid work and graceful pendentives. The prevailing material of the centre arch is red cut sandstone and black slate, and towards the ground white marble and black slate, the carving throughout being very ornate. The two side arches are composed of simple redstone, picked out with yellow glaze and black slate finely carved, the outermost arches are still plainer in construction, the outer walls changing from red to grey stone. Under the archways are the entrance arches, that of the central arch being

of beautiful marble, which throughout the building has, strange to say, preserved its purity and whiteness. The mosque, however, is fast going to pieces, and, if some steps are not taken, decay will soon set its broad mark on this fine structure. There is a massive grandeur about the interior which cannot but strike the visitor, who should not fail to remark the great thickness of the blocks of stone which form the stairs leading to the roof, from whence there is a fine view. There is no regular road from the gateway of the fort to this building, and the better plan would be for the tourist to leave his conveyance outside the fort, and proceed on foot to visit the mosque.

The Shere Mundil is another object. It is a lofty three-storied octagonal building of red sandstone, built by Shere Shah for his palace. On Hoomayun's re-accession to the throne he used this building as a library. The interior seems to have been once richly-decorated with paintings of flowers, of which there are now few traces remaining. In this building it was that Hoomayun met with the accident that terminated in his death. He was engaged in study, and, hearing the call to prayers from the neighbouring mosque, rose suddenly to hasten there, but his staff slipping, he fell down the stairs, and injured himself so seriously that he died in a few days.

There is not a more interesting spot in India than the city of Judishthira. We could have lingered there for hours, whiling away our time in contemplation of all that was great, and noble, and beautiful in the

history of our nation The heavens were unclouded, and the sun was beaming in his full refulgence Nothing could exceed the quiet beauty of the scene around us—all was as beautiful as when Vyas sang its praises The plain, and the rocks, and the river were the same ; but the once magnificent city, its citadel, and palaces, were gone for ever, and no remains were left to tell the passing traveller of her fallen greatness It was near mid-day when we bade farewell, perhaps for ever, to Indraprastha, and turned our backs to retrace the way to our lodge—carrying, deeply impressed on our mind, the melancholy sentiment of the transiency of every sublunary possession

To the old *Hindoo City of Delhi* next Indraprastha and Delhi were two different cities, and situated about five miles apart—the one on the Jumna, and the other on a rocky hill to the south-west in the interior Thirty princes, in a regular lineal descent from Judishthira, succeeded him on the throne of Indraprastha, but, excepting their names, little more has been recorded of them The last of the Pandoos was Kashemaka, who is said to have been dethroned, and put to death, by his own minister The name of this usurper was Viserwa, with whom commenced a line of fourteen princes, who held the sceptre for about 500 years, and the last of whom happened to be deposed in a manner analogous to that which had first put the dynasty in possession of the throne—as if Nemesis had resolved to retaliate the treachery of the progenitor upon the last of his race. Next followed the dynasty of the *Goutama-vansas*, who

commenced their reign with Maharaj—the Maharaj, most probably of Feristha—and continued for fifteen generations down to Ultinai. Line after line succeeded to the throne of the Pandoo, but we believe these princes to have enjoyed little more than the shadow of royal authority. Such an inference is naturally drawn, when Indraprastha does not appear to be a famous place in the history of Buddha. The historians of Alexander and Seleucus, also, make no allusion to the princes of that city. Muttra has been spoken of, and a splendid account of Palibothra has been transmitted, but no notice whatever has been left of the capital of Pandoo sovereignty. No doubt a race of princes existed at this last place, but they must have dwindled into insignificance, or otherwise they would not have been passed over in utter silence. The *Goutamas* were followed by the *Mauryas*, a family consisting of nine princes. The last of the *Mauryas* is stated to have been attacked and slain by the Rajah of Kemayoon, named Sakaditya, or Lord of the Sakas. In his turn, the mountain chief was conquered by the famous Vicramaditya, a monarch whom fable represents to have sat upon a fairy throne, borne upon the shoulders of interdicted angels from Indra's court in heaven, and to have raised spectral agents, like Aladdin in the Arabian tale, for the execution of his behests. Vicramaditya is said to have had the Pandoo blood in him, but he removed the seat of his imperial government to Avanti, or Ougein.

It is about this period that the name of *Delhi* first

occurs in history. It cannot be a mere change of name, used instead of Indraprastha, when there are remains sufficient to attest to its separate existence. Nothing, however, is recorded of the circumstances that necessitated the building of this city. Probably the desire to perpetuate his name might have led an ambitious prince to change the site of his regal abode, and imperial Indraprastha must have waned and 'gan to pale its fires' before the brighter effulgence of the new city. Neither is there any certainty about the period in which had been laid the foundation of Delhi. The city must be presumed to have been already founded when it fell into the hands of Vicramaditya. The words *Dilh-pat-kahayo*—'became king of Delhi,' applied to him, plainly indicate the existence of that city from an anterior period to his conquest. The origin of the name of Delhi is also a subject of various opinion, but the tradition which states it to have been derived from a Rajah of the name of Dilu, or Dhilu, seems entitled to a greater confidence than any other. That the city of Delhi may have been founded by a prince of similar name is probable enough, for it is a common custom in India, even at the present day, to name places after their founders. The name of Dilu may be recognized in Tilak which again sounds not unlike to Nilagh, the prince who was the last of the *Mauryas* *. If this approximate identity of name can be depended upon, then the date of the foundation of Delhi may be fixed

* The reader is referred for fuller particulars to the Archæological Report of Cunningham

immediately prior to the era of Vicramaditya, or about 57 B.C.

There is a widely-spread tradition that, on the removal of the seat of government to Avanti, Delhi lay waste and desolate (*ujarh rahi*) for eight centuries. That it had ceased to be the metropolis of the land during all this period, may be said without much fear of contradiction. But it is erroneous to state that it had remained quite deserted and void of any population. The existence of both Delhi and Indraprastha in the second century, are recognized in the *Daidala* and *Indabara* of Ptolemy*. There is again the *Iron Pillar*, the date of which is assigned to the early part of the fourth century, from which we may infer the place to have been occupied by the Rajah who has left it behind for posterity. It had no occasion to be erected in the midst of a jungle haunted by jackals and wolves. It was intended to be a proud monument of success—to be the gaze of millions—and to gazette to the world the fact of a most glorious triumph, and a place thronged by populous numbers, and to which men bent their steps from far and near, was the most eligible position on which to erect that pillar. How native historians could have ignored all this it is not easy to explain.

* 'The mention of Delhi may possibly be found in Ptolemy's *Daidala*, which is placed close to *Indrabara* (perhaps Indrapat), and midway between *Modura*, or Mathura, and *Batan Kavisara*, or Sthaneshwara. The close proximity of *Daidala* to *Indrabara*, joined to the curious resemblance of their names to Delhi and Indrapat, seems to me to offer very fair grounds for assuming their probable identity with these two famous Indian cities.—*Cunningham*

The site of ancient Delhi is eleven measured miles from the present city of that name. The *coachee*, who was to carry us to that place, was a young lad of about twenty, but he seemed to be a wide-awake fellow for his profession. He refused to agree to any terms below eight rupees for a gharry and horse, and got out his *fare-book*, certified by many respectable names, to conclude the bargain. Half-an-hour after breakfast we started, and, driving out by the Lahore gate, we fell into a road that lay through a vast waste of ruins. The whole extent of the plain was more or less strewn with broken columns, and gateways, and tombs, and mosques, and stones, and masonry, in all the nakedness of desolation. They were 'neither gray, nor blackened, there was no lichen, no moss, no rank grass, or mantling ivy, to robe them and conceal their deformity. Like the bones of man, they seemed to whiten under the sun of the desert.'

'The *Moslem*, the Christian, time, war, flood, and fire,
Have dealt upon the seven-fold city's pride,
She saw her glories, star by star, expire,
And up the steep *outlandish* monarchs ride
Where the car climbed the *citadel*, far and wide
Temple and tower went down, nor left a site —
Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, "here was, or is," where all is doubly night?

The double night of ages, and of her,
Night's daughter, ignorance, hath wrapt and wrap
All around us, we but feel our way to err
The ocean hath her chart, the stars their map,
And knowledge spreads them on her ample lap,
But *Delhi* is as the desert, where we steer
Stumbling o'er recollections, now we clap
Our hands, and cry "Eureka!" it is clear—
When but some false mirage of ruin rises near'

Half-way the horse had to be changed. It was near three o'clock when we reached the destination of the day's tour. The spot is remarkable for 'many noble ruins of by-gone days,' which, either by their grand size, their solid strength, or their majestic beauty, still proudly testify that this vast waste of ruins was once Imperial Delhi, the capital of all India.

Locally, Indraprastha has a more advantageous site upon the river, and Delhi, a stronger position in an amphitheatre of rocks. The first site of a human city is always chosen for its conveniences, the second, for its security. The scarcity of water must have been a source of great hardship to the ancient Delhi-ites, and *Water Works Schemes* must have had a high premium among them.

The Rambler among the ruins of Hindoo Delhi will ask himself, 'Where are the palaces of the kings, and princes, and people who once formed the populous numbers of this desolate city? Where the young, the high-born, the beautiful, and brave, who once thronged the gay streets, and rejoiced in riches and power, and lived as if there was no grave? Where are ye all now?' The busy haunts of ancient Delhi are now filled with the silence and solitude of desolation. The temples of its gods, and the towers of its princes, have disappeared to give way to the riot of jungles. The rocks that resounded with the shouts of thousands, now echo to the cries of the jackal and hyena, and the once glorious city is now a desert, with scarcely a beacon to guide the steps of the tourist or antiquary—for traces remain to

point out its site, as meagre as those that prove the existence of the Mammoth or the Mastodonton

The Iron Pillar The oldest of all monuments in Delhi is Asoca's column, of which hereafter, as little remains after what has been already said The next in point of antiquity is the Iron Pillar—a solid shaft of mixed metal, upwards of 16 inches in diameter, and about 60 feet in length The greater part of it is under-ground, and that which is above is 22 feet high The ground about it has marks of a recent excavation, said to have been carried down to 26 feet without reaching the foundation on which the pillar rests, and without loosening it in any degree The pillar contains about 80 cubic feet of metal, and would weigh upwards of 17 tons—greater, perhaps, than the weight of the anchor which holds fast the *Great Eastern*

‘Many large works in metal,’ says Cunningham, ‘were no doubt made in ancient times, such, for instance, as the celebrated Colossus of Rhodes, and the gigantic statues of the Buddhists, which are described by Hwen Thsang But all of them were of brass or copper, all of them were hollow, and they were all built of pieces riveted together, whereas this pillar is one solid shaft It is true that there are flaws in many parts, which show the casting is imperfect, but when we consider the extreme difficulty of manufacturing a pillar of such vast dimensions, our wonder will not be diminished by knowing ^{at the casting} ~~that the casting~~ is defective’ Indeed, the idea and execution of this monstrous piece of metal, attests to a greater genius amongst the ancient Hindoos than is

found among their present descendants. It speaks of furnaces, and foundries, and forges, as large as those of modern Birmingham and Woolwich, and of a chemical knowledge of metals scarcely inferior to that prevailing in the present century. They must have had also the command of high mechanical powers to put up this enormous rod. The iron pillar speaks of a more enlightened age than the stone pillar of Asoca.

The Iron Pillar, standing nearly in the middle of a grand square, 'records its own history in a deeply-cut Sanscrit inscription of six lines on its western face.' Antiquaries have read the characters, and the pillar has been made out to be 'the arm of fame (*Kirttibhujā*) of Rajah Dhava.' He is stated to have been a worshipper of Vishnu, and a monarch who had subdued a people on the *Sindhu*, called *Vahlukas*—probably, the *Bahukas* of the Punjab, and that he 'obtained with his own arm an undivided sovereignty on the earth for a long period.' The letters cut upon the triumphal pillar, 'are called the typical cuts inflicted on his enemies by his sword, writing his immortal fame.' It is a pity that posterity can know nothing more of this mighty Rajah Dhava, than what is recorded in the meagre inscription upon this wonderful relic of antiquity. The characters of the inscription are thought to be the same as those of the Gupta inscriptions, and the success alluded to therein is supposed to have been the assistance which that Rajah had rendered in the downfall of the powerful sovereigns of the Gupta dynasty. The age in which he flourished is, therefore, concluded to have been about the

year 319 A.D., the initial point of the Balabhi or Gupta era,

There is another short inscription in three lines, the words of which are, '*Samvat Dihah 1109 Ang Pal bahn*' — '*In Samvat 1109 (equal to A.D. 1052) Ang Pal peopled Dill*' This 'appears to be a contemporary record of Anang Pal himself, as the characters are similar to those of the mason's marks on the pillars of the colonnade of the adjacent Great Mosque, but are quite different from those of the two modern *Nagri* inscriptions, which are close beside it' Three characters, in use at three different epochs, are thus read upon this famous pillar *

The site of the Iron Pillar has engaged the attention of antiquaries, and it is said to identify the site of the city existing in the fourth century. It must, as an interesting object, have been erected in a conspicuous position, and may be supposed as marking the centre, or the neighbourhood, of that city. Time has lightly dealt, and must lightly deal, for many ages to come, with this pillar. The metal has been so fused and amalgamated as to defy all oxidation, of which not a trace is

* 'The remaining inscriptions on the Iron Pillar are numerous, but unimportant. There are two records of the Chohan Rajah *Chatra Senha*, both dated in S. 1883, or A.D. 1826. They state that the Rajah was descended from *Prithvi Raja* in 29 generations, which is quite possible, although the period allowed for each generation is under 23 years. The date of *Prithvi Raja* is given as S. 1151, or A.D. 1094, which is just 99 years too early, an amount of error which agrees with the false dates in the *Prithvi Raj Chohan Rava* of the Bard Chand. There is also another modern *Nagri* inscription of six lines, dated in S. 1767, or A.D. 1710, of the Bundela Rajas of *Chandern*. Below this there are two Persian inscriptions, dated in—A.H. 1060 and 1061, or A.D. 1651-52, which merely record the names of visitors'—*Cun-*

seen upon it Though it has stood for more than fifteen hundred years, the characters remain bold and clear as when they first came from the hands of the engraver

In the eyes of a Hindoo, few objects can have more interest than this Iron Pillar of Rajah Dhava If he has any reverence for the men and things of old, he can scarcely recur to anything else with more satisfaction than to this proud record of success We never felt a greater degree of reverence than when we approached and stood at the foot of the pillar, and felt the wish to write our humble name upon it, considering this one of the duties of a pious pilgrim Its great antiquity, its enormous size, and its interesting inscriptions, roused our feelings to enthusiasm If all the works and records of our nation were swept away, if our Vedas, our Ramayuna, and our Mahabarat were to perish, and this lonely pillar were to survive, it would suffice to preserve the name and lineage of our race—would speak volumes in favour of its civilization, and would, like another *Buraho Avatar*, rescue its fame from the depths of oblivion †

But the civilized man, falling away from his civilization, approximates to the barbarian,—and the degenerate Hindoo of the present day is not very likely to fall into a humour for heroics about this iron pillar of his ancestors The sun and soil, but not the sons, are the same,—and they fail to appreciate the intents and purposes for which it rears up its head The mysterious hieroglyphics upon it mock the efforts of their scanty learning Their ignorance, like an *ignis-fatuus*, has led

them astray to make it a peg whereupon to hang a tale. The man who had conducted us to the pillar, told us that it was the rod which Bheema had wielded, and which has been left standing by the Pandoos. There was another who believed it to rest on the head of Vasuki, the serpent-king who supports the earth. None could read the obsolete characters of its inscription, none could tell of its age, and none knew for what it stood there. They were surprised to hear from us, for the first time, that the great pillar before them was fifteen centuries old, and that it had been erected to immortalize the name of a Rajah of great power in his day, but who unfortunately could by no means be identified in the annals of our country.

The most widely prevalent tradition attributes the Iron Pillar to the Pandoos, of whose heroic age it is believed to be a token. The Brahmins in the court of Anang Pal, the founder of the Tomara dynasty, had represented this pillar to have been driven so deep into the ground, that, piercing through the density of the earth, it was said to rest on the head of the great snake-god Schesnag, or Vasuki. To test the truth of their statement, the sceptic monarch ordered the pillar to be dug up, when blood bulged from the earth's centre, and the pillar became (*dhilli*) loose,—thence giving occasion to the origin of the name of Delhi, as also to the well-known verse —

*'Khili toh dhilli bhar
Tomar bhaya mat hin'*

‘The pillar became loose by the Tomar's folly’

In the words of Kharg Rai, the Tomar prince had been furnished, by the sage Vyas, with an iron spike, twenty-five fingers long. This was formally sunk into the ground, 'at a lucky moment, on the 13th day of the waning moon of *Bousakh*, in the *Samrat* year 792, or A D 736' Then said Vyas to the Rajah—

*'Tum se raj kadi jaega nahi,
Yih khunti Vasu ki mathe gadi har'*

*'Ne'er will thy kingdom be besped,
The spike hath pierced Vasuki's head'*

But the sage had scarcely gone away, before the incredulous Tomar had the spike taken up

*'Bulwan Deo khunti ukharh dekh,
Tub lohu se chuchâti nikali'*

*'He saw the spike thrown on the ground,
Blood dropping from the serpent's wound'*

The horrified monarch now repented of his folly, and, sending back for the sage, attempted to drive the stake a second time. But it did not penetrate beyond nineteen fingers, and remained loose in the ground. Thereupon Vyas once more addressed the Rajah in a prophetic tone, 'like the (*khuli*) spike which you have driven, your dynasty will be unstable (*dhalii*), and after nineteen generations it will be supplanted by the Choans, and they by the Turkans.' Not more prophetically had the 'weird sisters' spoken to Macbeth, than had Vyas done to the Tomar prince, whose dynasty ceased to reign after nineteen generations.

Here is again a third version, to the effect 'that Rajah Pirthi Rai, dreading the fall of his dynasty, con-

sulted the Brahmins as to what steps should be taken to insure its continuance. He was informed that if he sunk an iron shaft into the ground, and managed to pierce the head of the snake-god Schesnag, who supported the world, his kingdom would endure for ever. The pillar was accordingly constructed, and the directions of the Brahmins implicitly obeyed. How long the shaft remained undisturbed is not said, but the Rajah, either distrusting his priestly advisers, or desirous of seeing for himself whether the snake had been touched, contrary to the entreaties of the Brahmins, had the pillar taken up. To the surprise of the spectators, and the consternation of the sovereign, the end of it was found covered with blood, and the Rajah was informed that his dynasty would shortly cease. He ordered the pillar to be again inserted in the ground, but the serpent below appears to have had enough of cold iron, and the Brahmins declared that the sceptre would soon pass away from the hands of the Hindoo sovereign. The charm was anyhow broken, for Shabab-odeen shortly after wrested from Pirthi Rai his life and kingdom, and from that day to this no Hindoo king has ever ruled in Delhi.*

However variously related, the main points of the tradition remain the same in all versions. They all allude to the pillar having once been taken up, probably to satisfy the curiosity that men felt of its depth, just as an attempt has been made in our day to fathom the same. The question, then, is, when had it been taken

* Sleeman has a humorous dialogue about this tradition

up—whether in Bulwan Deo's or Pirthi Rai's time? It is not easy to answer the question. But this much is almost certain, that the Brahmmins could not have dared to propagate the story, unless the *Gupta* characters of Rajah Dhava's inscription had become obsolete and unreadable. No clue yet has been found to know whether those characters had become unreadable to the men of Bulwan Deo's time. That the record upon the pillar had become an inscrutable mystery to the generations of the twelfth century may be inferred from the fact that, when the Mahomedan conqueror first took possession of Delhi, he was told, that—

‘ While stands the Iron Pillar, Hindoo Raj shall stand,
When falls the Iron Pillar, Hindoo Raj shall fall ’

The stability of the Hindoo government may well have been compared to the stability of the Iron Pillar. But to show his contempt of the prophecy, the proud victor spared the pillar, or otherwise it would long ago have ceased to exist. The same story has been related to many a recent traveller,* and it gives a plausible ground to suppose that the tradition did not obtain currency till the sceptre had passed away from the hands of the Hindoos. In the opinion of Cunningham, the tradition had its origin ‘at a late period in the history of the Tomars, when the long duration of their rule had induced people to compare its stability with that of the Iron Pillar, and the saying may be referred, with con-

* Major Archer heard that, ‘as long the pillar stood, so long would Hindoostan flourish’ Mrs Colin Mackenzie says, that ‘as long as this pillar stands, the *Raj* or kingdom has not finally departed from the Hindoos’

siderable probability, to the prosperous reign of Anang Pal II, whose name is inscribed on the shaft with the date of *Samvat* 1109, or A D 1052' But in the other form that the story is also related, and which regards the pillar to have been the palladium of Hindoo dominion, it may as well be thought to have originated on the fall of the Hindoo empire To cut short all disputes, the Brahmins ought to have given out that the pillar was the work of the Indian Vulcan—the wonder of his forge

Lone as the Iron Pillar stands, it is a sufficient proof that Delhi was occupied in the fourth century It was subsequent to the age of the Rajah Dhava—and that not long afterwards—that Delhi appears to have become desolate, as stated by 'the court laureates and historiographers of Rajasthan,' though nothing is mentioned as to the causes which had brought on such a calamity It remained so for four hundred years The silence of Fa Hian and Hwen Thsang regarding Delhi, is a proof of the insignificance of that city from A D 400 to 640 The latter traveller does not mention any place between Muttra and Thanedur It was not because Delhi had not been a Buddhistic city that those travellers did not pay a visit to it There is a stone pillar in the colonnade of the Kootub Minar, bearing a figure of Buddha the Ascetic, from which the place may be concluded to have been as much Buddhistical at one time as any other Indian city This was when Buddhism was the religion of the land, and the Puranic creeds had not yet developed themselves, and the pillar in question

may claim a greater antiquity than the one of Rajah Dhava

Deserted for many a year, Delhi was again peopled, and rose rapidly from its ruins. This took place in the year 736 A D, and the man who made himself memorable by that event was a Tomar Rajpoot, of the name of Bulwan Deo. Originally, he was known as an opulent Thacoor among his Rajpoot brethren. But claiming to have been descended from the blood-royal of the Pandoos, and assuming the ensigns of royalty, he established himself in the then deserted capital of his ancestors, and adopted the title of Anang Pal, or the founder of the desolate abode—an epithet derived from *Palna*, to support, and *Anango*, without body, or incorporeal.

The reign of Bulwan Deo was a brilliant epoch in the history of Delhi. It grew into a flourishing city during the nineteen years he held the sceptre. But he had not been followed by many of his successors before the throne of the Tomara was removed to Kanouge, and Delhi, relapsing into desolation, was again doomed to be a deserted waste. The change of capital seems to have taken place in a short period, or Delhi could not have sunk into so much insignificance as to be passed unnoticed by Masudi, who visited India in 915 A D. No mention of it appears in the history of Mahmud. He sacked and plundered Muttra on the one hand, and Thanesur on the other, and, had Delhi possessed any importance, it was not likely to have escaped his avarice or bigotry. Abu Rihan was actually resident in India

about the year 1031 A D , and Delhi is not once mentioned in his geographical chapter It was not until Anang Pal II had rebuilt her in 1052, that she was again a populous city, and the Delhi-ites an opulent and luxurious people

The *Lalkot* The rise of the Rahtores, and their conquest of Kanouge, were the causes that led Anang Pal II to remove himself to Delhi To hold his court again in the capital of his great namesake ancestor, he had to build anew that city No ancient architecture stood there The place had turned into a jungle, and been denuded of its population, and a few huts, tenanted by poor inmates, were all that stood upon the spot To be secure in his abode, the new capital was fortified by a castle that remains to this day an interesting monument in the history of Delhi The site selected for his citadel were the grounds surrounding the Iron Pillar—a position that seems to have been the middle of the city in that age It was commenced in 1052, and completed in 1060 A D The name conferred upon the Fort was Lalkot, or the Red Fort, as appears from the following record—‘In *Samvat* 1117, or A D 1060, *Delhi ka kote karaya, Lalkot kahaya*,’—‘he built the Fort of Delhi, and called it Lalkot’ This name may be suspected to have been derived from the materials of its construction—red sandstone But the remains yet existing are observed to be of the gray stone of the neighbouring ridges

The Fort of Lalkot ‘is of an irregular rounded oblong form, two and a half miles in circumference Its

walls are as lofty and massive as those of Togluckabad, although the blocks of stone are not so colossal. By different measurements I found the ramparts to be from 28 to 30 feet in thickness, of which the parapet is just one half. These massive ramparts have a general height of 60 feet above the bottom of the ditch, which still exists in very fair order all round the fort, except on the south side, where there is a deep and extensive hollow that was most probably once filled with water. About one-half of the main walls are still standing as firm and solid as when they were first built. At all the salient points there are large bastions from 60 to 100 feet in diameter. Two of the largest of these, which are on the north side, are called the Futteh Boory and the Sohan Boory. The long lines of walls between these bastions are broken by numbers of smaller towers, well displayed out at the base, and 45 feet in diameter at the top, with curtains of 80 feet between them. Along the base of these towers, which are still 30 feet in height, there is an outer line of wall forming a *raoni* or *fausse-braye*, which is also 34 feet in height. The parapet of this wall has entirely disappeared, and the wall itself is so much broken, as to afford an easy descent into the ditch in many places. The upper portion of the counterscarp wall has nearly all fallen down, excepting on the north-west side, where there is a double line of works strengthened by detached bastions. The positions of three of the gateways in the west half of the Fort are easily recognizable, but the walls of the east half are so much broken, that it is now only possible to guess at

the probable position of one other gate. The north gate is judiciously placed in the re-entering angle close to the Sohan Boorj, where it still forms a deep gap in the lofty mass of rampart, by which the cowherds enter with their cattle. The west gate is the only one of which any portion of the walls now remains. It is said to have been called the *Ranjit* gate. This gateway was 17 feet wide, and there is still standing on the left hand a large upright stone, with a groove for guiding the ascent and descent of the portcullis. This stone is 7 feet in height above the rubbish, but it is not probably less than 12 or 15 feet. It is 2 feet 1 inch broad and 1 foot 3 inches thick. The approach to this gate is guarded by no less than three small outworks. The south gate is in the southmost angle, it is now a mere gap in the mass of rampart. On the south-west side there must have been a gate leading towards Muttra.*

The massive old Fort of Lalcot, still in very good order in many places, is interesting for the light it throws on the art of fortifications in the eleventh century, and the proof it furnishes of the military genius of the Hindoos of that day. Oh, you who hope one day to sit in the Council, and guide the helm, come quickly, and be not sparing to spend your money in looking at old stones—come to bend your curious eye upon the sad remnants of a day when the Hindoo was the sovereign of the soil—and

‘ Standing by the Tomaras grave
Deem yourself no more a slave ’

* General Cunningham

Here, read the opinion which a son of Mars of the present day has pronounced in favour of the castle of your ancestors 'The plan of defence seems to have been a rampart wall, faced with loose stones and protected at irregular distances by small bastions, the ditch below is of great depth, and beyond this rises another wall which has also defensive works built on it Comparing the Lalkot with the old British stronghold near Dorchester, —and as they are of much the same size the comparison is not an unfair one,—it may be said that the work in the Lalkot is far the stronger of the two, and that the architectural skill in the British fort cannot be compared to that shown in the Lalkot, which, indeed, in the days in which it was built must have been almost impregnable The defences, as far as we can now judge of them, must have been admirable, the advanced works being well covered by the ramparts and corner bastions' *

Our lawyer-friend and ownself examined the localities as carefully as a couple of engineers seeking an assailable position to scale the walls The soil is wild with bush and bramble, growing over long-buried dwellings, but the pedestrian can scramble quite round the battlements The pathway on the north and west is in capital order, and the ramparts are easily traced running along the south Following the line of walls, we ascended and paused at the blocks of stone and huge masses of masonry near the western gate, and we thought of the frequently-recurring times when hostile armies

* Lieutenant A Harcourt

had drawn up before the city at our feet, and the inhabitants, in terror and confusion, had hurried up this path and taken refuge within the gate before us. The imperial residence must have been secure within the citadel. There must have been other stately palaces and temples within its walls. But not a trace is seen of any buildings within the ramparts now. The tourist has to tread upon the sepulchre of a buried city.

To the *Anang Tal*,—a tank still called after the name of its excavator, and lying a quarter of a mile to the north-west of the Kootub Minar. This tank is 169 feet long from north to south, and 152 feet broad from east to west, and 40 feet deep. No doubt, it had been excavated to supply the garrison with water, in a region where that element of life is scarce. In its day, it must have been a splendid reservoir, but is now quite dry. It is known to have contained water up to three hundred and fifty years after the date of its excavation. The water used for the mortar of the unfinished Minar was brought from the Anang Tal.

Of the same age, the only other remains seen at this distance of time, are the stone pillars and beams of a temple, that are now in the south-east corner of the colonnade of the Great Mosque. One of the pillars bears the date of 1124, which, referred to the era of Vicramaditya, is equivalent to A D 1067, when Anang Pal was reigning in Delhi. There are other masons' marks on the bases and capitals, which show how they followed the same rules that are yet observed in the construction of a Hindoo building. The idolatry

of the Brahmins was at its height in the age of Anang Pal, and as Vishnuvism was dominant in these upper regions, the temple under question may have been dedicated to the god of that creed

Anang Pal II enjoyed a prosperous reign, and ruled over territories extending from Hansi to Agra, and from Ajmere to the Ganges. He was succeeded by three other Rajahs who still further enlarged their kingdoms. The fourth from him was a prince of the same name, Anang Pal III, who was the nineteenth from Bulwan Deo, and had been foretold to be the last of the illustrious dynasty of the Tomaras. The loss of his throne was brought about by a quarrel which broke out between him and the Chohan, who had hitherto acknowledged his supremacy, but now contended with him for the palm of sovereignty. The dissension led the two clans to fight a battle in the vicinity of Delhi, where the Chohan not only gained the victory, but established his superiority over the Tomara. The date of this event was 1052 A.D. The man who defeated Anang, and, capturing Delhi, hoisted his banners upon the Fort of Lalkot, carved a name the most illustrious in the annals of Rajpoot history. He was called Beesaldeva, classically pronounced Visaldeva,—the grandson of one who had captured 1200 horses from Subuktegin, and the son of a prince who had humbled the mighty Mahmood by forcing him to relinquish the siege of Ajmeer. To the heritage of glory thus bequeathed to Visaldeva, he added a fresh lustre by his success over the Tomara. He next set himself up as the champion

of the Hindoo faith, and became the sworn foe of the Islamite, to consecrate his name by further deeds of heroism. Though Visal, *tukht bantha Delhi raj kya*, 'sat on the throne, and established his kingdom in Delhi,'—he deemed the custom of the conqueror more honoured in the breach than in the observance, by leaving the venerable Tomara in possession of the throne of his ancestors, and exacting from him in return that homage which had hitherto been paid to him by the Chohans. To lessen the sting of humiliation, he married his grandson to the Tomara's daughter. The issue of this union, the famous Pirthi-raj, became the adopted son of the Tomara King, and was formally acknowledged as heir to the throne of Delhi. The close of Anang Pal III's reign, and the extinction of the Tomara dynasty, took place in 1170 A D. In the same century that the Normans were superseding the Saxons in a remote island on the German Ocean, did the Chohans supersede the Tomaras in Delhi. The last of the Tomaras verily died the veteran of a race, the long duration of whose rule is almost unprecedented in the annals of Indian history. They enjoyed the throne for a period approaching to four hundred years, and, attaining the dotage of their power, disappeared to shoot forth from a new stem planted upon another soil. That stem was Pirthi-raj, who amalgamated the Tomara and Chohan in one body, and perpetuated the two lines in one prince. He was born in the year 1154, and was sixteen years of age when he succeeded his maternal grandfather, and sat himself on the throne of the Anangos.

The name of Pirthi-raj is associated with many a daring exploit, that threw over his life the charm of chivalry and romance. The steed, the sword, and the fair, were the idols of his heart. His were the days that the Rajpoot yet loves to talk of—chanting stanzas from Chand, the poet-laureate of his court, and the last great bard of Rajpootana. The first princess married by Pirthi-raj was the daughter of the *Dahima* of Biana—a city, the castle of which was built on the topmost peak of Drumadaker, to resemble the *Koulasa* of Shiva. The young Dahimee princess brought in with her ‘a dower of eight beauteous maids and sixty-three female slaves, one hundred chosen horses of the breed of Liak, two elephants and ten shields, a pallet of silver, one hundred wooden images, one hundred chariots, and one thousand pieces of gold.’ Her three brothers accompanied her to Delhi for employment in its court. The eldest, Kaimas, was appointed the premier, and while he headed the cabinet the affairs of Pirthi-raj were at the highest prosperity. Poondir, the second, was placed near Lahore to guard the frontiers against foreign invasion. The third, Chaond Rai, received a commission in the army, at the head of which he achieved many a glorious victory. Pirthi-raj next strengthened himself by two powerful connections, by giving his two sisters—Pirtha to Samarsi, the Prince of Cheetore, and the other to Pujoon, the distinguished chief of the Cutcha-was. Thus did the emperor enlarge the circle of his alliances, and add to the number of his adherents,—till, at last, there gathered round his throne one hundred

and eight chiefs of the highest rank in India, and his sway became the most powerful in the land

In the height of his power, Pirthi-raj celebrated the *Aswamedha*, the most magnificent of all rites enjoined to the Hindoo by his Shasters. Records exist of this ceremony from the dawn of Indian history, but which, for its great costliness, and the risks attending it, can scarcely be attempted now by princes dependent upon pensions, or ruling in small principalities. The main features of the ceremony consisted in the selection of a milk-white steed, which on liberation wandered where it chose, and offering for its master a challenge to the surrounding princes, returned, if not seized by anybody, after completing a twelvemonth, and was then bled to the sun with all the imposing effect that royalty, and wealth, and holiness combined could produce. Pirthi-raj undertook to celebrate this pompous ceremony—and the gauntlet he threw to all the Rajahs around him, there ventured none to accept. The sacrifice of the steed, and a lavish distribution of money, bruited his fame through all Hindoostan.

The Chohan and Rahtore were as much an implacable foe to each other as were the *Montagues* and *Capulets* of Shakespeare,—and the Rajah of Kanouge felt himself eclipsed by the fame of his antagonist. To soothe his vanity, he projected the celebration of the still more magnificent ceremony of the *Rajshuye*, which had not been attempted by any of the princes since the Pandoos, not even by the great Vicramaditya. It was on the occasion of this ceremony that Pirthi-raj forcibly

carried off the Princess Sunjogta in open day from the capital of Jychand—a feat, the heroism of which forms the subject of the *Kanouge Khund* of the *Pirthvi Raj Chohan Rasa of Chand*. The Princess of Kanouge was not only remarkable for her personal charms, but formed the most perfect model of Rajpoot female character in her day. No sooner did Pirthi-raj arrive with her at Delhi, than he abandoned himself to her influence. The seductive charms of the enchantress lulled the monarch for a time into a neglect of every princely duty, and in his inglorious repose he resembled Hercules at the feet of Omphale. The date of this abduction is A. D. 1175.

Pirthi-raj next undertook the conquest of Mahoba, or present Bundelcund. The circumstance which led to the invasion of that country was his abduction of the daughter of the Prince of Sameta. The Chohan soon reduced the Chundal to extremities, and eventually to submission. Pirthi-raj's life was one continued series of feats of arms and gallantry, the details of which would encumber our subject with matter not strictly relevant to it. Let us therefore hasten to an epoch in which happened events with consequences the most disastrous to our nation.

The banners of Islam, which had been unfurled as far west as over Portugal and across the Pyrenees, were now destined to change their course, and wave over regions of the East. From the middle of the seventh to the commencement of the eleventh century occasional inroads had taken place that resembled rather

marauding expeditions than deliberate attempts at conquest. But, at length, there arose a man who, to quote the words of the bard of Delhi, was 'a wave of iron in the path of his foes' This was Sultan Mahmood of Ghizni Twelve times did he come in pursuit of the favourite object of his enterprise But his career, like that of a meteor, was attended only with a fitful glory 'He merely pounced, from time to time, like an eagle, from his tremendous eyrie amid the snows of the Caucasus—snatched his prey, and then flew back to his domain' Hitherto the incursions of the Islamite partook only the character of a predatory marauder, but circumstances now concurred to give him a permanent footing in our land, and a paramount sway over our people The intestine feuds of the Chohan and Rahtore had paved the way for the approach of an enemy, who had long been desirous of following a career similar to that of his Ghiznivide predecessor Mahomed Ghorî had penetrated as far as Lahore, and in 1191 he set out to attack the Rajah of Delhi—the outwork and bulwark of Indian sovereignty The hostile armies met at Tilouri, between Thanesur and Kurnal, on the great plain,—where most of the contests for the possession of India have been decided The Hindoo Rajah was well prepared for defence, and sent the Mussulman 'scampering away to the tune of *Devil take the hindmost*' In two years, however, the Ghorian again came dressed in a fresh panoply of war, and encamped on the banks of the Caggar This time the fight was desperate, and 'Victory perched on the lance of the Moslem' The

brave Samarsi fell, together with his son and all his household troops Chaond Rai, the gallant Dahima, perished with the whole chivalry of Delhi Pirthi-raj himself was taken prisoner, and put to death in cold blood The beloved spouse of the Cheetore Chief, and the idolized Sunjogta, hearing of the fatal issue to their lords, mounted the funeral pyre to join them in heaven From the field of victory, the conqueror turned his steps to the capital There, within its walls, was young Ramsi, who fell the last martyr in defence of his country, opposing the entry of the foe Then followed scenes of devastation, plunder, and massacre, that have too often been enacted in Delhi None survived excepting the bard Chand, who alone remained to sing the requiem of his nation's fall Such was the great battle that demolished the ancient fabric of Hindoo independence, and transferred the empire of our country to the hands of a race with whom pageantry was power, slaughter the canon of their creed, plunder the principle of their administration, and justice the exception, and not the rule, of their government

Rai Pithora —In the days of Pithri-raj the Hindoo city of Delhi had been defended by a double line of fortifications, before it could be taken The appearance of Mahomed Ghori at Lahore seems to have given a well-grounded apprehension that Delhi might soon be attacked The town outside the walls of Lalkot was exposed, and an enemy might easily get possession of it It was therefore protected by an outer range of works, that are still called *Killah Rai Pithora* Those

works have now a circuit of four miles and three furlongs, surrounding the fort of Lalkot. From the north-west angle of that citadel 'the lines of Rai Pithora's walls can still be distinctly traced, running towards the north for about half a mile. From this point they turn to the south-east for one and a half mile, then to the south for one mile, and, lastly, to the west and north-west for three quarters of a mile, where they join the south-west angle of Lalkot, which, being situated on higher ground, forms a lofty citadel that completely commands the fort of Rai Pithora. But the defences of the city are in every way inferior to those of the citadel. The walls are only half the height, and the towers are placed at much longer intervals. The wall of the city is carried from the north bastion of Lalkot, called Fateh Boorj, to the north-east for three quarters of a mile, where it turns to the south-east for one and a half mile to the Damdama Boorj. From this bastion the direction of the wall for about one mile is south-west, and then north-west for a short distance to the south end of the hill on which Azim Khan's tomb is situated. Beyond this point the wall can be traced for some distance to the north along the ridge which was most probably connected with the south-east corner of Lalkot, somewhere in the neighbourhood of Sir T. Metcalfe's house. The fort of Rai Pithora is said to have had nine gates. Four of those gates can still be traced: the first is on the west side, and is covered by an outwork; the second is on the north side, towards Indraprat, the third is on the east side, towards Tog-

lakhabad, and the fourth is on the south-east side. But besides these there must have been other gates somewhere on the south side. Such was the Hindoo city of Delhi when it was captured by the Mussulmans in January, 1193. The circuit of its walls was nearly four and a half miles, and it covered a space of ground equal to one half of modern Delhi.*

It was by the west gate of Rai Pithora that the Mussulman troops gained their entrance into the city, and it was thence called the Ghizni gate. The citadel of Lalkot was entered by the Ranjeet gate. The ground inside the walls of the fortress was the scene of hard fighting between the Hindoos and Patans, and 'the Mussulmans say that 5000 martyrs to their religion lie interred in the neighbourhood'. The assault on the Lalkot had been led by Hajee Baba Rose Beh, and he was slain heading the storming party. His remains lie in a wild and deserted spot, in the north-west ditch of the Lalkot. 'The tomb is visited occasionally, and as it has been lately white-washed, it is evident that there are some who have an interest in keeping it in a state of repair.'

There were the enduring witnesses of Hindoo glory, and in the exceeding interest of the scene around us, we hurried from place to place, utterly insensible to fatigue, and passed on from one ruin to another, making the whole circuit of the desolate city. Near the Ranjeet-gate imagination raised up the brave Samarsa leading out his men for the plains of Kurnal. Pirthi-

* General Cunningham

raj, and Chaond Rai, and the illustrious throng of Hindoo heroes, rose up in all the pomp and panoply of war, and stood to see the troops filing before them. The Hindoo history of that age teems with instances of as heroic courage, as great love of country, and as patriotic devotion, as we read of in Grecian or Roman history,—and yet the actors in these scenes are not known beyond the boundaries of their native land. The belted knights and barons bold of ancient Delhi had gathered round it and sworn to defend it, but they died in redeeming their pledge. Their oaths are registered in heaven, their bodies rest in bloody graves. They have left a fame unspotted with dishonour, and their memory is cherished in the songs of bards to inflame the enthusiasm of their descendants to deeds of glory. ‘Had the princes of Kanouge, Putun, Dhar, and other states, joined with the Emperor of Delhi, it is doubtful whether the Islamite could ever have been the lord of Hindoostan. But jealousy and revenge rendered those princes indifferent spectators of a contest, destined to overthrow them all.’

The *Bhoot Khana*—In Pirthi-raj’s capital were ‘twenty-seven Hindoo temples, of which several hundreds of richly-carved pillars still remain to attest both the taste and the wealth of the last Hindoo rulers of Delhi.’ The cost of each of these was twenty lakhs of *Dihals*. How rich this sounds, but, alas! the high-sounding *Dihal* was little more than a halfpenny, and the paltry pomposity of Patan arithmetic shrinking into a low figure, makes each temple to have cost only 40,000

Rupees The Bhoot Khana is a colonnaded court-yard, the materials of which were obtained from the demolition of the Hindoo temples. Heretofore, there was a common tradition that on this site stood the palace of Pirthi-raj, and that the numerous pillars which form the colonnades of the Bhoot Khana once belonged to his imperial residence. But nobody can fail to mark the incongruities of the pillars, which are nearly all of them made up of two or three separate pieces of shafts. The shaft of one kind has been placed upon that of another, and half of it appears plain, the other half decorated. One shaft is ornamented at the base, the other is its reverse,—and in many instances a pillar is thicker at the top than at the bottom. These are faults which the rudest architect would not commit, and there is no doubt that the pillars do not stand as originally arranged by the Hindoos, but that they have been taken down, and put in their present position by the Mussulmans. This fact is recorded in an Arabic inscription over the Eastern gateway of the court-yard. The old Hindoo pillars of a blackish stone, from which probably is the name of Bhoot Khana, are carved with fine workmanship and sculpture. But the idol-hating Mahomedans, deeming offensive the infidel images, had put over them a coating of plaster. Time has removed this, and the figures are again visible. There are ‘two stones in the north side of the court, one fixed in the inner wall in the north-east angle just above the pillars, and the other in the outer wall between the north gate and the north-east corner. The inner sculpture represents several

well-known Hindoo gods first, *Vishnu* lying on a couch with a lotus rising from his navel, and covered by a canopy, with two attendants, one standing at his head and one sitting at his feet, second, a seated figure not recognized, third, *Indra*, on his elephant, fourth, *Brahma*, with three heads, seated on his goose, fifth, *Shiva*, with his trident, seated on his bull *Nandi*, sixth, a figure with lotus, seated on some animal not recognized. The outer sculpture is of a different description. The scene shows two rooms with a half-open door between them. In each room there is a female lying on a couch with a child by her side, a canopy over her head, and an attendant at her feet. In the left-hand room two females are seen carrying children towards the door, and in the right-hand room two others are doing the same. The whole four of these females appear to be hastening towards the principal figure in the right-hand room. The first sculptures leave no doubt as to the full development of that Puranic idolatry which had a great share in bringing about the decline and fall of the Hindoo empire, and the second may well give us some faint notions of Hindoo female life amongst the Tomaras and Chohans of the eleventh and twelfth centuries. To the south-east of the court is a small temple, ascended by a narrow staircase. The shape is that of a pavilion, with open pointed arches. These betray the temple to have been put up by Mahomedan hands. But beneath the dome the stones still remain blackened by the smoke which had arisen from the burnt-offerings when a Hindoo god had sat beneath it. The beautiful fe-

male faces on the top of the columns supporting the dome have been all defaced by the iconoclastic Moslem. From many of the pillars being carved with cross-legged Buddhistic figures, their age may be thought to be older than the ninth or tenth century. Their great antiquity, the mystery that overhangs them, and their extraordinary preservation amid the surrounding desolation, make them not a little interesting in our eyes. But, in the words of an old traveller, 'Time sadly overcometh all things, and is now dominant, and sitteth upon the *Iron Pillar* and looketh into old *Delhi*, while his sister *Oblivion* reclineth semi-somnolent on the *Bhoot-Khana*, gloriously triumphing, and turning old glories into dreams. History sinketh beneath her cloud. The traveller, as he passeth amazedly through the *cloisters*, asketh of her who builded them, and she mumbleth something, but what it is he heareth not.'

From the earliest period India has been the prey of many a nation from far and near. The table-land of Central Asia—regarded as the cradle of the human race—formed the 'Cimmerian abode,' whence poured down hordes upon her devoted plains. But their occasional irruptions bore the character of storms, that gathering their strength upon the brows of the Caucasus, or the shores of the Oxus, burst to sweep only the borders on the north and west, leaving the fertile regions of the valley unscathed by steel, or unharmed by plunder. The *Sutlege*, and afterwards the *Caggar*, were the 'Ultima Thule,' within which their force was spent, and their career was circumscribed. The country soon re-

covered from the shock of such invasions—and the Hindoo, by alternate reverse and success, had kept the enemy at bay for many an age. But, at length, the time arrived to fulfil the doom long prophesied in the Poorans,—which foretold dominion to the *Yavana* over India,—when the Mahomedan carried away the prize which Sesostri or Semiramis, the Mede or the Macedonian, had coveted to win. The thirty-three millions of deities, who had hitherto watched over her destinies, and oft sat in awful conclaves over her affairs, went away to slumber, like tired agents, betraying their trust in the moment of danger. The forsaken of the gods was seized upon, and retained with a firm grasp, by a redoubtable foe. He was an utter alien in race and religion, in language and laws—who, obliterating every trace of the past, wrought a change that presented the country under new features altogether.

The Ghorian came down and overthrew for ever the throne of the Pandoos. The Moslem war-cry rang through the streets of Delhi, and the foot of the stranger was laid upon the necks of its inhabitants. The temples of its gods were demolished, to be trodden and trampled upon in exultation,—and ‘a greater than Babylon’ fell to lie groaning under the iron rod of the tyrant. The conqueror rode triumphant through the Ranjit-gate, and took up his residence in the citadel of Lalkot. He issued an order prohibiting the Hindoo chiefs the beat of their kettle-drums—‘*Lalkot tai nagâra bājto a,*’ ‘kettle-drums are not to be beaten in Lalkot.’ To increase the security of his position, the Moslem made

additions to the existing Hindoo fortifications The approach to the Ranjit-gate, the weakness of which had been proved by his own success, was particularly 'strengthened by a double line of works, and by three separate outworks immediately in front of the gateway' There are two arches in the ditch to the north-west, which are said to be Mahomedan, because 'the Hindoos in those days did not use the arch at all' No dispute need be raised here as to the knowledge or ignorance of the Hindoos about the arch in architecture—suffice it to mention, that the standard of Islam waved aloft on the top of the Lalkot, casting its shadow that gradually spread over the surface of our peninsula

Musjeed-i-Kootub-ul-Islam The first Mussulman kings of Delhi 'did not build any huge forts or extensive cities to perpetuate their names' Their taste lay not in works of ostentatious palaces and tombs like the Moguls They were great zealots, who chose to build noble mosques and colossal minars, to exalt the religion of their prophet No undertaking could have been more appropriate for Kootub-ud-deen—'the Pole Star of Islamism,' than the erection of the *Musjeed-i-Kootub-ul-Islam* It rose the first altar to the Allah of Mahomed in the plains of India, displacing the temples of our gods, and humbling the pride of our nation Though the earliest specimen of Patan architecture, this mosque 'is still unrivalled for its grand line of gigantic arches, and for the graceful beauty of the flowered tracery which covers its walls The front of the musjeed is a wall eight feet thick, pierced by a line of seven

noble arches The centre arch is 22 feet wide and nearly 53 feet in height, and the side arches are 10 feet wide and 24 feet high Through these gigantic arches the first Mussulmans of Delhi entered a magnificent room 135 feet long and 31 feet broad, the roof of which was supported on five rows of the tallest and finest of the Hindoo pillars The mosque is approached through a cloistered court, 145 feet in length from east to west, and 96 feet in width In the midst of the west half of this court stands the celebrated Iron Pillar, surrounded by cloisters formed of several rows of Hindoo columns of infinite variety of design, and of most delicate execution There are three entrances to the court of the musjeed, each 10 feet in width, of which the eastern entrance was the principal one The southern entrance has disappeared long ago, but the other two are still in good order, with their interesting inscriptions in large Arabic letters During the reign of Altamish, the son-in-law of Kootub-ud-deen, the great mosque was much enlarged by the addition of two wings to the north and south, and by the erection of a new cloistered court six times as large as the first court The fronts of the two wing buildings are pierced by five arches each, the middle arches being 24 feet span, the next arches 13 feet, and the outer arches $8\frac{1}{2}$ feet The walls are of the same thickness, and their ornamental scrolls are of the same delicate and elaborate tracery as those of the original mosque But though the same character is thus preserved in these new buildings, it would seem that they were not intended simply as additions to the great mus-

jeed, but as new and separate mosques I infer this from the existence of a large niche in the middle of the rear wall of the north wing, which, as far as my observation goes, is the usual mode of construction for the middle of the back wall of every large mosque The whole front of the great musjeed, with its new additions, is 384 feet in length, which is also the length of its cloistered court The wall on the south side of the court, as well as the south end of the east wall, are fortunately in good preservation, and, as about three-fourths of the columns are still standing, we are able to measure the size of the enclosure with precision, and to reckon the number of columns with tolerable certainty The number of columns must have been as nearly as possible 600, and as each of them consists of two Hindoo shafts, the whole number of Hindoo pillars thus brought into use could not have been less than 1200 The court is a square of 362 feet inside the walls The whole area covered by the mosque and its court is 420 feet by 384 feet' *

Immediately after the capture of Delhi, in 1193, had the mosque been begun There were the materials—the wrecks of the Hindoo temples—ready on the spot, and in the short space of three years did the mosque rise in all its completion In its entirety, the Musjeed-i-Kootub-ul-Islam must have been an architectural wonder, when 'in ruins it is one of the most magnificent works in the world' The African traveller, Ebn Batuta, saw it a hundred and twenty-five years

* Cunningham

after the date of its erection, and described it then 'as having no equal, either for beauty or extent.' It was entire when Tamerlane invaded India. That monarch 'took back a model of it with him to Samarcund, together with all the masons he could find at Delhi, and is said to have built a mosque upon the same plan at that place, before he set out for the invasion of Syria.' It was subsequent to this period that the mosque seems to have fallen to ruins, and to have gone to utter decay by the time of Baber, who makes no mention of it in his memoirs. Though quite in ruins now, the outlines sufficiently impress the modern traveller with its majestic size and grandeur. The large central arch has been put in order by the British Government.

It may be questioned whether this mosque of Kootub-ud-deen is the work of Mahomedan or of Hindoo hands. Remembering that, in the previous century, Mahmood had carried away the Hindoo masons from Muttra to build his mosques and palaces at Ghizni, this question appears to gain considerable ground in favour of the Hindoos. In the interval of time, the Mahomedans of Ghizni or Ghor had scarcely any leisure from their wars to improve in the peaceful arts. It is doubtful whether they had made the progress to execute the elegant tracery on the walls. On the other hand, the arches afford a point in favour of the Mahomedans. But a discussion has been raised to scout the notion of the ignorance of the arch by the Hindoos,* and we would attempt to draw an argument towards its

* The discussion has been raised by Baboo Rajender Lall Mittra

support from a reference to the arches in the 'Celestial Bride' of Mahmood. This celebrated mosque is admitted by all Mahomedan writers to have been built by Hindoo architects. It has arches which cannot be denied to the Hindoos without a blind prejudice. The doubt removed, the Hindoos appear in our opinion to have had the same hand in the building of the Musjeed-i-Kootub-ul-Islam as in that of the 'Celestial Bride'.

The original name of the mosque, recorded in the inscription over the eastern gateway, was the Jummah Musjeed. The present name appears to have been conferred in honour of the memory either of Kootub-ud-deen himself, or of his great namesake and contemporary saint whose tomb is close by. Khawja Kootub-ud-deen, of Ouse, in Persia, has a great name in the chronicles of Mahomedan sainthood. He was 'the guide and apostle' of Altamash, and most probably led that prince to make the additions spoken of to the musjeed. Pilgrims visit his tomb from various parts of India, 'and so away persuaded that they shall have all they have asked, provided they have given or promised liberally in a pure spirit of faith in his influence with the Deity. The tomb of the saint is covered with gold brocade, and protected by an awning—those of the emperors around it lie naked and exposed. Emperors and princes in abundance lie all around him, and their tombs are entirely disregarded by the hundreds that daily prostrate themselves before his, and have been doing so for the last six hundred years. Among the

rest I saw here the tomb of Mouazim, alias Bahadur Shah, the son and successor of Aurungzebe, and that of the blind old Emperor Shah Alum, from whom the Honourable Company got their Dewanee grant. The grass grows upon the slab that covers the remains of Mouazim—the most learned, most pious, and most amiable, I believe, of the crowned descendants of the great Akber. These kings and princes all try to get a place as near as they can to the remains of such old saints, believing that the ground is more holy than any other, and that they may give them a lift on the day of resurrection. The heir-apparent to the throne of Delhi visited the tomb the same day that I did. He was between sixty and seventy years of age. I asked some of the attendants of the tomb, on my way back, what he had come for, and was told that no one knew, but every one supposed it was for the death of the Emperor, his father, who was only fifteen years older, and was busily engaged in promoting an intrigue at the instigation of one of his wives, to oust him and get one of her own sons, Mirza Saleem, acknowledged as his successor by the British Government.

The Kootub Minar—The ancient city of Delhi, according to Wilford, extended above thirty miles along the banks of the Jumna. Surely the extent of the ruins cannot be less than a circumference of twenty miles. On all sides of this circumference are ‘tombs and ruins, ruins and tombs,—and above all, like a *Pharos* to guide one over the sea of desolation, rises the tall, tapering cylinder of the Kootub.’ The ‘single majesty of the

Minar, so grandly conceived, so beautifully embellished, and so exquisitely finished, fills the mind of the spectator with emotions of wonder and delight. He feels that it is among the towers of the earth, what the Taj is among the tombs—something unique of its kind, that must ever stand alone in his recollections.

Indeed, the Kootub outdoes everything of its kind—it is rich, unique, venerable, and magnificent. It 'stands as it were alone in India'—rather it should have been said *alone in the world* for it is the highest column that the hand of man has yet reared, being, as it stands now, 238 feet and one inch above the level of the ground. Once it is said to have been 300 feet high, but there is not any very reliable authority for this statement. In 1794, however, it had been actually measured to be 250 feet 11 inches high. The Pillar of Pompey at Alexandria, the Minaret of the Mosque of Husun at Cairo, and the Alexandrine Column at St Petersburg, all bow their heads to the Kootub.

The base of this Minar is a polygon of twenty-four sides, altogether measuring 147 feet. The shaft is of a circular form, and tapers regularly from the base to the summit. It is divided into five stories, round each of which runs a bold projecting balcony, supported upon large and richly-carved stone brackets, having balustrades, that give to the pillar a most ornamental effect. The exterior of the basement story is fluted alternately into twenty-seven angular and semi-circular faces. In the second story the flutes are only semi-circular. In the third they are all angular. The fourth story is

circular and plain the fifth again has semi-circular flutings. The relative height of the stories to the diameter of the base has quite scientific proportions. The first or lowermost story is 95 feet from the ground, or just two diameters in height. The second is 53 feet further up, the third 40 feet further. The fourth story is 24 feet above the third, and the fifth has a height of 22 feet. The whole column is just five diameters in height. Up to the third story the Minar is built of fine red sandstone. From the third balcony to the fifth the building is composed chiefly of white Jeypore marble. The interior is of the grey quartose stone. The 'stones from seven different quarries,' as stated by Ebn Batuta, are not observed now. It may have been the case when that traveller saw the Kootub in all its original magnificence and variety of materials. The ascent is by a spiral staircase of 376 steps to the balcony of the fifth story, and thence are three more steps to the top of the present stone-work. Inside it is roomy enough, and full of openings for the admission of light and air. The steps are almost lady-steps, and the ascent is quite easy. There are passages from the staircase to the balconies, to allow of people walking into them. The ferruginous sandstone has been well selected to lend a rich majestic appearance to the column. The surface of that material seems to have deepened in reddish tint by exposure for ages to the oxygen of the atmosphere. The white marble of the upper stories sits like a tasteful crown upon the red stone, and the graceful bells sculptured

in the balconies are like a 'cummerbund' round the waist of the majestic tower

Besides the richly-decorated balconies, the body of the Minar is further ornamented by horizontal belts of writing in bold relief, and in the Kufic character 'In the basement story there are six bands-or belts of inscriptions encircling the tower The uppermost band contains only some verses from the Koran, and the next below it gives the well-known ninety-nine Arabic names of the Almighty The third belt contains the name and praises of *Mauz-uddin, Abul Muzafar, Mahomed Bin Sam*, commonly known as Mahomed Ghorī The fourth belt contains only a verse from the Koran, and the fifth belt repeats the name and praises of the Sultan Mahomed Bin Sam The lowermost belt has been too much injured, both by time and by ignorant restorations, to admit of being read'

In the second story, 'the inscription over the doorway records that the Emperor Altamash ordered the completion of the Minar The lowermost belt contains the verses of the Koran respecting the summons to prayer on Friday, and the upper line contains the praises of the Emperor Altamash Over the door of the third story the praises of Altamash are repeated, and again in the belt of inscription round the column In the fourth story, the door inscription records that the Minar was ordered to be erected during the reign of Altamash'

There are other short inscriptions, which are deserv-

ing of notice. One of them in the basement story records the name of Fazzil, son of Abul Mual, the *Mutawallee*. He was probably the high-priest in the age of Kuttub-ud-deen. The name of *Mahomed Amurcho*, Architect, is attached to the Minar on a side of the third story. On the same story, also, is a short *Nagari* inscription in one line with the name of Mahomed Sultan (Mahomed Togluk), and the date of Samvat 1382, or A D 1325. In another *Nagari* inscription on the fourth story, is recorded the name of *Piroj Sâh*, or Firoz Shah Togluk.

The Kootub does not stand now in all the integrity of its original structure. It was struck by lightning, and had to be repaired by the Emperor Firoz Shah in 1368. The nature and extent of his repairs may be made out by the help of the *Nagari* inscriptions on the fourth and fifth stories. The longest and most important of them 'is found on the south jamb of the doorway of the fourth story, cut partly on the white marble, and partly on the red sandstone'. Unfortunately, this inscription—'more especially the upper portion on the white marble'—is not in a proper state of preservation. However, it is enough to establish that some repairs have been made to the fourth story by Firoz Shah. There is no record on the fifth story, excepting of that Emperor,—the whole of that story may be concluded to have come down, and to have been rebuilt by him. It is an important fact to know, that these repairs were executed by Hindoo hands. Not only does this appear from the *Nagari* inscriptions put

upon the Minar, but also from the name of the *Silpa*, or Architect, recorded on the fourth-story doorway inscription. He was called *Nana Pala*, the son of *Châhâda Dera Pala*. The Hindoo architect has not failed to record his undertaking without the usual Hindoo invocation, *Sri Viswakurma prasade rachita*—‘built under the auspices of Viswakurma,’ the Celestial Architect of the Hindoos.

In 1503, the Minar had again happened to be injured, and been repaired by the orders of Secunder Lodi. No Hindoo architect, but a Mahomedan one of the name of Futteh Khan, the son of Khowas Khan, had been intrusted this time with the superintendence of the repairs, as appears from a record put up over the entrance doorway. The next period in the history of the Kootub at once brings us down to the year 1803, or exactly five hundred years after its reparation by Secunder Lodi. In that year, a severe earthquake seriously injured the pillar, and its dangerous state having been brought to notice, on possession of the country, the British Government liberally undertook its repairs. They were brought to a close in 25 years, or more than the period the building had originally taken to be reared. The old cupola of Firoz Shah, or of Secunder Lodi, that was standing in 1794, having fallen down, had been substituted by a plain octagonal red-stone pavilion. To men of artistic taste this had appeared a very unfitting head-piece for the noble column, so it was taken down by the orders of Lord Hardinge in 1847, and the present stonework put up in its stead.

The condemned top now lies on a raised plot of ground in front of the long colonnade running eastward from the pillar. Many other restorations are said to be 'altogether out of keeping with the rest of the pillar'. Particular objection has been taken by antiquarians to the entrance doorway, improved with new mouldings, frieze, and repairs of the inscription tablet. The 'flimsy balustrades' are pronounced to be an 'eyesore'—the original ones having been 'rich and massive, like small battlements'. In short, the Kootub, like the works of Shakespeare, stands 'with a thousand mortal murders on its head'.

Now as to the origin of the Kootub—a subject on which much speculation has been wasted, and still the question is open for controversy. There are two parties in the question, the warmth of whose discussions might lead one to suppose that the apple of discord has fallen among them, and set them at loggerheads to create an antiquarian schism. Great names head the two parties*—and a regular literary joust and tournament has been going on for half a century. Theories professing the Hindoo origin of the Kootub are maintained by one party. Theories professing its Mahomedan origin are propounded by the other. The Hindoo party believes the Minar to have been built by a Hindoo prince for his daughter, who wished to worship the rising sun, and view the waters of the Jumna from the top of it every morning. It was a Mahomedan—an old Moonshee of the name of Syud Ahmed, in the service of the Emperor

* Sir T. Metcalfe was at the head of the Hindoo party.

Akber Shah II.—who first ventured to give this opinion out, though at the expense of his countrymen The Mahomedan party repudiates this as an outrageous paradox, and would have the Kootub taken for the unmistakable *Mazinah* of the Musjeed-i-Kootub-ul-Islam Various arguments have been advanced by the Hindoo-wallahs, which their opponents have stoutly opposed That the Minar, being placed by itself and alone, is contrary to the Mahomedan practice,—that its entrance door faces the north as the Hindoos have their doors, whereas the Mahomedans always place their doors facing the east,—that if the Minar had been intended for a *Mazinah*, it would have been erected at one end of the mosque,—and that it is customary for the Hindoos to erect such buildings without a platform or plinth, whereas the Mahomedans always build upon a plinth,—are points which have been all taken up and ably disposed of by the late Archæological Surveyor of India But still the question is involved in very much the same obscurity as before True, it cannot be improbable, but it is difficult to persuade ourselves to believe, that such a costly structure had been undertaken by a fond parent merely to please the fancy of a daughter desirous of seeing the Jumna from its top It is, what is often said in common parlance, ‘paying too much for a whistle,’—though she may have been the daughter of the last Tomara, and the only offspring of her parent, or a noble widow, pledged to a chaste devotional life No man who sees the Minar can mistake it for a moment to be any other than a thoroughly Mahomedan building

—Mahomedan in design, and Mahomedan in its intents and purposes. The object is at once apparent to the spectator—that of a *Maznah* for the *Muezzin* to call the faithful to prayers. The adjoining mosque, fully ‘corresponding in design, proportion, and execution to the tower,’ bears one out in such a view of the lofty column,—and there is the recorded testimony of *Shams-i-raj* and *Abulfeda* to place the fact beyond a doubt. If a Hindoo Rajah had really laid the foundations, the glory of its completion cannot be denied to the Mussulmans. The ornamental bells in the balconies are undoubtedly Hindoo, but they must be admitted to have been skilfully re-arranged under Mahomedan orders and superintendence. The materials may be Hindoo, but the design is strictly Mahomedan. The history of the Kootub is written in its inscriptions. The belts of Arabic passages recording the praises of Mahomed Ghorî, and the name and titles of Kootub-ud-deen, leave no doubt as to the basement story having been commenced by the latter during the lifetime of his Suzerain, and the completion of the Minar by Altamash, is plainly recorded in the inscription over the doorway of the fifth story. None dares to impeach these records as forgeries—and the Kootub seems to have been commenced in about A D 1200, and finished in 1220. Unless at the risk of perpetrating a downright absurdity, one cannot be blind to these positive evidences, and assign the pillar a Hindoo origin. To determine such a thing, we would not even look at it in the light of a *Jy-stamba*, or Pillar of Victory, that Hindoo princes were wont to

erect in their days—not even as the triumphal pillar that Pirthi-ray may have raised to commemorate his Victory of Tilourī. In such a case, the fact would have been noticed by the bard Chand. Taking everything into an impartial consideration, the Mahomedan origin of the Kootub is undeniable. But we would attempt to discuss that if it is not Hindoo founded, it is at least Hindoo built—much as is the Musjeed-i-Kootub-ul-Islam. Such a view of the matter is to be based on the comparative state of Hindoo and Patan architecture in that age. That of the Hindoos may be easily inferred from the graceful bells in the balconies, from the tall and tasteful pillars about the place, and from the Hindoo temples at Muttra that warmed Mahmood into admiration. In the plains of Candahar, there had not been a worthy or magnificent structure till Hindoo masons had erected the ‘Celestial Bride’. The Ghorians, like their Ghaznvide predecessors, have left no memorials to attest their architectural greatness. They had little respite from their wars to cultivate the arts of peace. No one like Firoz ‘Igluk had been so great a Mahomedan *building-sovereign*, and yet in his reign it was to a Hindoo that the arduous task of the repairs of the Kootub had been intrusted. Up to the age of Timoor Mahomedan architecture seems to have been in a rude state, or, otherwise, he would not have carried Indian architects to build a mosque at Samarcand. Bearing all this in mind, it would not be hazarding a paradox to state, that the Kootub is the work of Hindoo hands. Stern warriors and gloomy fanatics chose little to in-

dulge in architecturing The wonderful Minar could scarcely have been built without the developed architectural genius of the Hindoos The slope, that has been emphatically alluded to as 'the peculiar characteristic of Patan architecture,' is one of the first principles necessary to be observed in all altitudinal structures It is not the less observable in the columns of Asoca, in the Buddhist temple at Sarnath, and in the ancient *Khoomb* at Cheetore In the same manner that Hindoo architects have built the isolated Minars at Ghizni, has the Kootub been built also a detached Minar The Kootub is as much without a plinth as are the Ghizni Minars To the Hindoo masons may we trace the reason of the entrance-door facing the north, when Mahomedan antagonism had not reached the climax of building houses with doors facing the east, because the Hindoos had their doors towards the north, of sleeping with the face towards the south, because the Hindoos slept facing the north—of bathing with the face turned to the west, because the Hindoos did the reverse—of eating on the wrong side of the plantain-leaf, because the Hindoos ate on the right side—and of feeding upon the meat of *buckree* (she-goat), because the Hindoos ate the *buckra*, or he-goat The first Mahomedan conquerors made the Hindoo masons work with the Hindoo materials, just as in our age Neill made the Pandies to wash out the blood of their own shedding It detracts not from the merit of the Hindoos because the Mahomedan is the builder of the Kootub Shah Jehan is the known builder of the Taj,

and why would yet the Europeans have it attributed to the hands of a Frenchman, but to claim the merit of its execution? The first steam-boat on the Goomtee, two generations ago, proclaimed the King of Lucknow for its owner, but the genius of Englishmen for its invention. The Kootub declares a Mahomedan builder, but the hands and genius of a Hindoo for its building—Mahomed Amircho having acted merely as the task-master

But be it Mahomedan or Hindoo, as we stood at the foot of the Kootub, and gazed upon its majestic form towering into the sky, we thought of the ancient Tower of Babel, and of Ravana's intended staircase for mortals to go up to heaven. It was beyond all expectations of our lawyer—the grand dimensions did not the more call forth his admiration than the minute details of ornamentation resolved by the binocular. There was no 'old man to come and warn us that a leopard had taken refuge inside, and that it had torn a native almost to death,' to deter us, like the friends of Dr Russel, from making an ascent. Lots of people appeared in the different balconies walking round the tower. The slim lawyer trippingly went up the stairs, and at once mounted to the top. But to a man of Falstaff's proportions, three hundred and seventy-nine steps make 'threescore and ten miles' in height. His windpipe threatens to burst before he can get up to the first balcony. The feet refused their work, and in sheer despair we had to give up all hopes of further ascent. Unless one had not to pride himself in the idea of

having been at the head of the Kootub, little is missed by failing to ascend the very top—nobody as yet having hinted that either the Himalayas or the Taj is visible from thence. If the pinnacles of Govinjee's temple at Brindabun could be descried in former days, they have been thrown down, no more to meet the eye. The brain also turns giddy, and the low balustrades make it a matter of some danger to venture out into the balconies. 'About five years ago,' writes Sleeman in 1844, 'while the Emperor was on a visit to the tomb of Khootub-uddeen, a madman got into his private apartments. The servants were ordered to turn him out. On passing the Minar he ran in, ascended to the top, stood a few moments on the verge, laughing at those who were running after him, and made a spring that enabled him to reach the bottom without touching the sides. An eye-witness told me that he kept his erect position till about half way down, when he turned over, and continued to turn till he got to the bottom, where his fall made a report like a gun. He was, of course, dashed to pieces. About five months ago another man fell over by accident, and was dashed to pieces against the sides.' But no man who has toiled to come up thus far, and see this 'world's great wonder,' would very willingly forego the pleasure of a sight from its top, which he can for once enjoy in his life. Overhead were only the unclouded heavens. The air blew numbly as in ether. The sun was about to set with that brilliancy which attends his departing glory in the tropics. The scene around and below was wondrously beautiful, and

not a single feature in the expanded landscape escaped the eye

For six hundred and forty-six years has the gigantic Kootub weathered the rude assaults of the elements,—and thousands of strangers from distant lands have come like us to do homage to the mighty monument. Around it is a mass of shapeless ruins that formed one of the most magnificent cities in the world. But the generations who occupied that city, and raised upon the wreck of heathen temples the earliest Mahomedan church, have passed away for ever. Not a Mussulman is now called to prayer from its top, and the worshippers of Allah have followed the worshippers of Vishnu and Shiva. The mosque has been deserted,—and snakes and lizards now crawl in its ruins. The Mazinah yet stands, solitary, grand, and majestic,—and, ‘excepting the unavoidable and irresistible effects of lightning, from the goodness of the materials, and the excellent judgment with which they appear to have been put together, there is every reason to suppose it would have withstood the ravages of time, for succeeding generations to behold with admiration and astonishment, for yet many ages,’—the world containing nothing like it even now.

The *unfinished Minar*, which we passed by on our way to Altamash’s tomb, looks as if it had been brought from the land of Brobdignag. The originator had evidently the idea to outdo the Kootub,—the gigantic work, abruptly left off in an early stage of its progress, with a rough surface of the grey stone of the country, has

twice the dimensions of that Minar. This curious relic, too, has given rise to much difference of opinion as to the period and object of its construction. The say of one party is, that the pious lady who obtained only a view of the river Jumna, and not of the Ganges, from the first tower, urged upon her father to build this second one upon a larger scale, but the work was interrupted by the conquest of the Mussulmans. The other party rejects all this as most precious nonsense, and would have the tower to have been undertaken by Allaud-deen, the progress of which was arrested by the illness he fell into shortly after its commencement, and from which he did not recover to carry out his design. This story is the more likely,—as standing due north from the Kootub in the opposite extremity, the column seems to have been intended for a second Mazinah, without which a Mahomedan church is essentially defective. From what is left, we may form some notion of the size and proportions that the tower would have assumed on completion.

To the north-west corner of the Kootub grounds, and abutting on the road, is 'the oldest authentic Mahomedan monument in India,' erected to the memory of that early Patan king, who is known under the name of Altamash. Considering its age, and the exposure to which it has been subjected, the tomb is in wonderful preservation. The interior walls are beautifully and elaborately decorated. The building is of red sandstone—the sarcophagus, of pale marble, is in the centre. The tomb is open at the top—it looks as if the

dome has fallen in But it is purposely that no screen has been raised between the man and heaven, to have 'the way clear for a start on the day of resurrection'

Excursion to the *Duing Wells in Mehrowhe*—The oldest one is said to have been dug by Anang Pal II. The depth of the new well is something over 80 feet, or otherwise the water-line is not reached in this rocky soil Great attention is necessary for the preservation of waters in this region,—and public wells and tanks have existed in all ages to hold them

Adam Khan's Tomb—The haughty general, who could not be tamed by removal from power, and who had been hurled from the battlements of a tower for stabbing the vizier and foster-father of Akber, while at prayers in a room adjoining that emperor's apartment, seems to have the whole weight of a large massive stone building laid upon him to keep down his troublesome ghost The dome towers to a great height, and the building has a simple grandeur The ungovernable Adam Khan was the *Front-de-Bœuff* of Mogul history—differing from that character of the great English novelist in this point, that he made no magnanimous hesitation to approach the creature who was loth to become the victim of his brutality His *Rebecca* was 'the Hindoo mistress of Baz Bahadur, who is said to have been one of the most beautiful women ever seen in India She was as accomplished as she was fair, and was celebrated for her verses in the Hindoo language She fell into the hands of Adam Khan, on the flight of Baz Bahadur from Malwa, and finding herself unable

Travels of a Hindoo.

to resist his importunities and threatened violence, she appointed an hour to receive him, put on her most splendid dress, on which she sprinkled the richest perfumes, and lay down on a couch, with her mantle drawn over her face. Her attendants thought that she had fallen asleep, but on endeavouring to wake her on the approach of the Khan, they found she had taken poison, and was already dead.' They have turned his tomb into a billiard-room, and he is within the clutches of men mightier than any of his race. It seems that an avenging deity has sent them to plague his turbulent spirit for the tragic end of the lady *

In a circuit of the antiquities of Patan Delhi, it is curious to remark how few are the great undertakings that are unconnected with religion. These Mahomedans seem as if eternity was always in their thoughts. The buildings left behind them have almost all a reference to a future state—they are either a mosque or a mausoleum. Nobody knows where to find their 'proud palaces'. The traveller finds the tomb of Altamash, but not his palace—afterwards occupied by his daughter the Sultana Rizia, since whom another woman now holds the destinies of India in her hands. In vain you ask for the dwelling-house of the ascetic Prince Nasir-ud-deen, who, seated upon the imperial throne, defrayed his personal expenses by copying books, and, allowing no female servant, had his dinner cooked by his own

* The name of the lady was Rupamati. She was born at Sarung-poor in Malwa. Her songs are still sung all over that province. They are composed in the Malwa dialect of Hindi. She had more than a common share of the poet's power.

Queen The horrors of the Mogul invasion had driven many a royal fugitive for refuge in the Court of Bulbun. Long had the streets of his capital retained the names of Roum, Ghor, Kahrizm, Bagdad, and other kingdoms, derived from the territories of the royal exiles. But not a vestige is seen of the celebrated *Ruby Palace* erected by that pompous monarch. The gross-minded Kei Kobad, who made his own aged father to undergo the abject Oriental obeisance of kissing the ground before the royal throne, had fitted up a palace at Kilokeree, upon the banks of the Jumna, to enjoy there 'the soft society of silver-bodied damsels with musky tresses,' but nobody in that village now recollects the site of that palace.

There are some remains, however, to the south-west of the Kootub, which your guide would wish you to believe to be the ruins of Alla-ud-deen's palace. The walls are of enormous thickness, but much injured, and none of the rooms has a roof left upon it. He may have lived here in the early years of his reign. Popular report also believes this as his last resting-place, and if no trace of a sarcophagus is found, it is because 'a new road has been cut through the tomb, scattering his remains to the winds.'

No doubt can be entertained as to the genuineness of the *Aha Duruaza*, or Gate of Alla-ud-deen,—bold inscriptions in Arabic recording his name over three of the entrances, with the date of A H 710, or A D 1310. The reader who may have read of his assuming the title of 'the Second Alexander,' and of his con-

ceiving the most extravagant project of universal conquest like the Macedonian, will find this a veritable fact from the addition of the title of *Secunder Sami* to the repetitions of his name. In form, 'the gateway is a square of $34\frac{1}{2}$ feet inside, and $56\frac{1}{2}$ feet outside, the walls being 11 feet thick. On each side there is a lofty doorway with a pointed horse-shoe arch, the outer edge of the arch being fretted, and the under-side panelled. The corners of the square are cut off by bold niches, the head of each niche being formed by a series of five pointed horse-shoe arches, lessening in size as they retire towards the angle. The effect of this arrangement is massive and beautiful, and the mode in which the square is changed into an octagon justly merits the praise bestowed upon it, 'as more simply elegant than any other example in India.' The interior walls are decorated with a chequered pattern of singular beauty. In each corner there are two windows, of the same shape and style as the doorways, but only one-third of their size. These are closed by massive screens of marble lattice-work. The interior walls are panelled and inlaid with broad bands of white marble, the effect of which is certainly pleasing. The walls are crowned by a battlemented parapet, and surmounted by a hemispherical dome. For the exterior view of the building this dome is, perhaps, too low, but the interior view is perfect, and, taken altogether, I consider that the gateway of Alla-ud-deen is the *most beautiful* specimen of Patan architecture that I have seen.* The Alai

* General Cunningham

Durwaza forms the south gateway to the quadrangle of the Kootub. The interior of it is yet in a fair condition, but on the outside it has been a good deal injured. The delicate carvings in marble and red sandstone have disappeared. The roof also must have received an injury, as the fine tracery on the marble has been overlaid with a coating of cement and whitewash. The Alai Durwaza may confirm the site of Alla-ud-deen's early palace. The date of the gateway corresponds with the year in which Cafoor returned loaded with the rich spoils of the Carnatic. The vast treasures seem to have been laid out in such costly structures, as well as the unfinished Minar. There was an European artist taking the photograph of the northern face of the beautiful gateway,—having a pretty lady to sit beneath the arch, to give an attraction to his subject.

Hard by, in a low-walled enclosure, and on a raised terrace, is a pretty marble tomb that covers the remains of Emam Zamin, the religious guide of Hoomayoon. It is said to have been built in the lifetime of the Emam, about A. D. 1535, during the reign of his religious pupil. The tomb of Emam Mushudee, the religious guide of Akber, is to the west of the Musjeed-i-Kootub-ul-Islam.

Further on to the south-east is the tomb of Mahomed Koolee Khan, another of Akber's four foster-fathers. The building is now fitted up as a European residence, and is best known under the name of *Metcalf House*, from its having been the favourite resort of Sir Theophilus Metcalfe, Resident at the Court of Delhi.

The propriety of this conduct on the part of a statesman is open to question To cite the following from Sleeman, 'the magnificent tomb of freestone covering the remains of a foster-brother of Akber, was long occupied as a dwelling-house by the late Mr Blake, of the Bengal Civil Service, who was lately barbarously murdered at Jeypoor To make room for his dining-tables he removed the marble slab which covered the remains of the dead, from the centre of the building, against the urgent remonstrance of the people, and threw it carelessly on one side against the wall, where it now lies The people appealed in vain, it is said, to Mr Fraser, the Governor-General's representative, who was soon after assassinated, and a good many attribute the death of both to this outrage upon the remains of the dead foster-brother of Akber'—Rooms are let in the Metcalfe House for a rupee a day for each person

Finished the tour of the antiquities, Hindoo and Patan, of Delhi Proper Our movements were too hurried, our means of observation and stock of knowledge too limited, to enable us to speculate properly upon the mystery which overhangs many of the antiquities, and we have endeavoured to come to some decision of our own from the labours, the researches, and the conflicting opinions of others

Thoroughly tired and thirsty, we found all enthusiasm cooled, and nought could pull up our spirits again but a stiff ounce of brandy-*pawnee*, followed closely by the cheroot—which the etymologist may define as the *root of cheer* On a fine plot of grass-land, with the

Kootub rising in your sight, has a bungalow been put up for a beautiful resting-place for the traveller. Thither we bent our steps, and drew a chair, to take the stiffness off our back-bone. Our *début* into forbidden ground was an ominous puzzle to our stanch Hindoo coachee. He stood, with folded hands, under a tree, and looked upon us as inscrutable beings, as we peeled off an orange from a plate used by the *Sahib-logues*. Bread and butter were next served, and when brandy brought up the rear, it was an outrage of which he could not remain to bear the sight. Poor fellow! how we regretted his being scandalized in the eyes of the Mussulmans about the place,—and how he must have deplored that the day had gone by when such heresy justly merited the gibbet! Could we have helped, it would have afforded us the greatest pleasure to spare his feelings, and we curse the infirmities of human nature that such customs have insinuated themselves among us. Time was when the Hindoo was sober, and *hivers* and *apoplexies*, were almost unknown diseases in the land. He has taken with great facility to drinking, and must reckon the change a mighty fall. It was not for a boast or bravado, that sitting among the ruins of Delhi, with the traces of Hindoo rule before our eyes, we chose to raise the wine-cup to our lips, rather we felt it as it were a treason to our forefathers, and a high misdemeanor to the shades of Dilu and Pirthi-raj. It was merely to chase away the fag ‘that flesh is heir to,’—for ‘angels of heaven!’ defend us from all tee-total-ists, who find poison in the billionth solution of a drop

of grog, and condemn even the drink of your nectar. Forgive us, *Jogh Maya* ' our failings and trespasses. Strangers from a distant land, we apologize to thee, thou guardian deity of the place ' Thou hast built a house out of the ruins, and stickest like a decrepit dame, loth to quit her native spot Thy priest is the only Hindoo who lives in the desolate city, where a Hindoo had first been its king It is curious to hear the music of the *eighty-four* bells of thy temple, rung by the pull of a single string The Mussulmans around dare not stop it now with the cry of ' Allah is God, and Mahomed is his prophet, to prayer ' to prayer ' ' They dispossessed thy followers, and have been dispossessed in their turn, —and their temples are now hotels, and tombs billiard-rooms The Moslem laughed at the Hindoo—the Christian now laughs at the Moslem—and the day shall come when the Deist shall laugh at us all

The shades of evening were gathering round us, and still we lunched and lingered among the ruins, which recalled the history of the ancient greatness of our nation Seldom have we passed a day with feelings of interest so strongly excited, or with impressions of the transience of all human possessions so strongly enforced as by the solemn solitudes of the desolate city of Old Delhi The Mewattee goat-herd, who looks at it from his mountain home, the husbandman, who drives his plough to its very walls, and the lonely Brahmin, who offers *poojah* among its ancient remnants, are all reminded of the glory of their ancestors Truly does a writer say that 'solitude, silence, and sunset are the

nursery of sentiment ' But the reality of a rough stony road lay before us, and it was not lighted with any lamps,—so, taking a last look of the Kootub, and giving a sigh to the memory of the good old days of Pirthi-raj and Sunjogta, we rose to get ourselves in the gharry, and trace back to our lodge

The homeward horse needed no spur to make the fastest use of its legs,—and there was yet the last glow of twilight to enable us to have a passing look at 'Siri,' or *Killah Alai*. This occurs at a place now called Shah-pur, on the right-hand side of the road, about four miles from Kootub, in the Delhi direction. Siri had been founded by Allah-ud-deen on the spot where he had intrenched himself facing a large Mogul army of 120,000 horse under Turgai Khan. This invasion had taken place in 1303. The Mogul troops, 'encamping on the bank of the Jumna, most probably about the spot where Hoomayoon's tomb now stands, as it is the nearest point of the river towards Old Delhi,' had sat for two months, and laid close siege to that rich city. The King, having his veteran troops then engaged in Southern India, preferred to intrench himself on the plain extending to the north-east of the suburbs of his capital, rather than risk a battle on unequal terms with a formidable enemy. There was a saint living then, who, by supernatural means, threw the Mogul soldiers into a panic, under which they hastily retreated away to their own country. The King, coming out scot-free from the perils which had surrounded him, celebrated the joyous event by causing the fort of Siri to be built on the spot

of his intrenchment,—the sites of standing camps having many a time been converted into towns and cities in India. The hoarded wealth which the conquests of Deoghur, Guzerat, Warangul, and other Hindoo kingdoms in the Deccan, had placed at his disposal, enabled him to gild the Patan capital of that day with a dazzling splendour. But ‘the magnificent buildings that were without an equal upon earth,’ have now lost almost every trace of their existence. The citadel of Siri has now only a few scattered ruins,—Shere Shah having pulled down its walls, and removed the materials to build his *Shere-Gurh*. Inside the western half of this old, ruined fort, are observed the remains of a very extensive palace—the celebrated *Kasr Hazar Sertun*, or ‘the Palace of the thousand Pillars’. In this palace it was that the beautiful Kumalade held the savage Allah under her petticoat government, and soothed that despot by her fascination in his moodiest hours,—that the Princess Dewilde and Khizr made those loves which embellish the history of that period with the colours of romance.

Just outside the south-east corner of Siri or Shahpur, is *Rooshun Chiragh*, or ‘the Lamp of Delhi’. This is a shrine erected to the memory of a famous saint, built by Firoz Shah. Saint or *santan*, Rooshun Chiragh has a very holy name, and is one of the guardian-angels of the Mahomedans in Delhi.

It was dark when we came to *Hunumangee*. The coachman stopped the gharry of his own accord, and made a strong appeal to our Hindooism to pay the god

a visit He dwelt upon the particular sacredness of the deity to the Hindoo population of Delhi, and urged us not to back the sins of commission with those of omission No go without humouring the fellow in his fit of piety,—so we alighted from the gharry, and followed him up a steep staircase in the dark His Honour the Hunumanjee lay in a small room, in which dimly burnt a feeble chiragh,—and extremely touched our pity by the poor figure he presented to our eyes He who had borne the Himalayas upon his shoulders, was now observed to be crushed with the weight of years upon his head He had before him but a few years to drag on his life, and then he would be glad to quit a strange world about him to join his Rama in the heavens In our wanderings we have met with Hunumanjee,—and we would be glad to fall in with *Bhoosundee*, to ask him whether he had to drink more blood in the wars of *Shambhu* and *Neshambhu*, than in the late Sepoy Rebellion *

November 8 —This morning we went on to *Toglukabad*, along a stony road, through a rocky and barren country ‘The rocks are for the most part naked, but here and there the soil is covered with *famshed* grass, and a few stunted shrubs, anything more unprepossessing can hardly be conceived than the aspect of

* Both Hunumanjee and Bhoosundee are said to have their lives protracted through the four *Yugas* of Hindoo chronology Bhoosundee was a crow, who had more blood than he could drink in the wars of Sambhu and Nesambhu He just quenched his thirst with blood in the wars of Rama But in the wars of the Mahabarat he broke his beak by striking it against the hard dry earth which had soaked in the little blood shed on the occasion

these hills, which seem to serve no other purpose than to store up heat for the people of the great city of Delhi.' Hereabouts is 'a cut in the range of hills, made apparently by the stream of the river Jumna at some remote period, and about one hundred yards wide at the entrance. This cut is crossed by an enormous stone wall, running north and south, and intended to shut in the waters and form a lake in the opening beyond it.' According to Cunningham, this 'great embanked lake, three-quarters of a mile long and one-quarter broad, is the work of a Tomara prince, called Mahipal, who reigned from A D 1105 to 1130. The embankment was the work of Firoz Shah.' On the brow of the precipice, overlooking the northern end of the wall, are the ruins of the stupendous fort of Toglukabad, which are 'chiefly interesting from their vast dimensions, and the bulk and weight of the stones employed in them,'—such as called forth from Bishop Heber the famous remark, that 'the Patans built like giants, and finished their work like jewelers.' In the words of Sleeman, 'The impression left on the mind after going over the ruins of these stupendous fortifications is, that they seem to have been raised by giants, and for giants whose arms were against everybody and everybody's arm against them.' Those who remember the early military career of Ghies-ud-deen Togluk Shah, his repeated triumphs over invading Mogul armies, and his 'name at last inspiring such terror amongst the Moguls, that the women made use of it to quiet their children, and whenever a man showed any alarm, his companions would ask, "Why do you start?"

Have you seen Togluk ? ” ” can easily reconcile the gigantic works and enormous blocks of stone to his mighty genius and grand conceptions. The scale of buildings has gradually risen from the works of Altamash to those of Allah-ud-deen,—till it has swollen into colossal grandeur in the vast works of Gheis-ud-deen Togluk. The ‘one cupola of considerable magnitude,’ over his tomb, has at last outdone all former outdoings.

‘The fort of Toglukabad may be described with tolerable accuracy, as a half-hexagon in shape, with three faces of rather more than three-quarters of a mile in length each, and a base of one mile and a half, the whole circuit being only one furlong less than four miles. The fort stands on a rocky height, and is built of massive blocks of stone so large and heavy, that they must have been quarried on the spot. The largest stone which I observed measured 14 feet in length by 2 feet 2 inches, and 1 foot 10 inches in breadth and thickness, and must have weighed rather more than six tons. The short faces to the west, north, and east, are protected by a deep ditch, and the long face to the south by a large sheet of water, which is held up by an embankment at the south-east corner. On this side the rock is scarped, and above it the main walls rise to a mean height of 40 feet, with a parapet of 7 feet, behind which rises another wall of 15 feet, the whole height above the low ground being upwards of 90 feet. In the south-west angle is the citadel, which occupies about one-sixth of the area of the fort, and contains the ruins of an extensive palace. The ramparts are raised,

as usual, on a line of domed rooms, which rarely communicate with each other, and which, no doubt, formed the quarters of the troops that garrisoned the fort. The walls slope rapidly inwards, even as much as those of Egyptian buildings. The rampart walls are pierced with loop-holes, which serve also to give light and air to the soldiers' quarters. The parapets are pierced with low sloping loop-holes, which command the foot of the wall, and are crowned with a line of rude battlements of solid stone, which are also provided with loop-holes. The walls are built of large, plainly-dressed stones, and there is no ornament of any kind. But the vast size, the great strength, and the visible solidity of the whole give to Toglukabad an air of stern and massive grandeur that is both striking and impressive. The fort has thirteen gates, and there are three inner gates to the citadel. It contains seven tanks for water, besides the ruins of several large buildings, as the Jumma Musjeed and the Birj Mandir. The upper part of the fort is full of ruined houses, but the lower part appears as if it had never been fully inhabited. The fort of Toglukabad was commenced in A D 1321, and finished in 1323, or in the short period of two years' *

Of all the Mahomedan fortresses, that of Toglukabad was the greatest and most important in India. The plan of defence had been devised by the genius of a great and energetic warrior, who had vast resources left to him by his predecessors, who had acquired the largest military experience in his age, and who fully understood

* General Cunningham

the enemy from whom he was to protect the country. But a comparison of it with the *Lalkot* or *Killah Kanouge*, of the Hindoos, would not give to it that immense superiority which it possessed over *Siri* or *Sheregurh*. In position, the *Lalkot* as much looked down from the summit of a lofty rock as its Mahomedan rival, and had perhaps greater advantages from the barrier of rocks by which that position was encircled. The *Jumna* lay as the foreground to each,—that river having flowed more immediately under the walls of the Hindoo fort in a previous age. In point of details, the *Lalkot* would not suffer much by comparison. The space enclosed within its walls was about a mile less than that within the walls of *Toglukabad*. The height of the one was 60 feet above the bottom of the ditch,—the height of the other was 90 feet above the low ground. If in the *Lalkot* the blocks of stone were not so enormous, the ramparts, 28 to 30 feet in thickness, more than made up by their massive solidity. The Hindoo prince had as much provided for the water of his troops by the excavation of tanks, as had the Mahomedan. To the south of the *Lalkot* is a deep and extensive hollow, once filled with water. To the south of the *Toglukabad* is a large sheet of water, held up by an embankment. Nothing in respect of position, of materials, of engineering skill, or of provisions, demanded by military foresight, appears to make the fort of the *Tomaras* inferior to the fort of the *Patans*. Three and a half centuries from the time of *Anang Pal II* had produced no change in the weapons of military warfare, and no improvement had suggested

itself for introduction in the art of military fortifications. It is the occasion which calls forth the energies and resources of a nation to strengthen its works for defence. The fort of Lalkot was built at a time when the incursions of the Islamite formed the great source of dread to the people of India. The fort of Toglukabad was built at a time when the invasions of the Moguls formed the great source of dread to the Patna sovereigns. In our own day, the fortification of Peshawar to put the frontier into a state of defence has become a necessity, because the irruption of the Russians is the great source of anxiety to our present rulers. No such apprehensions haunted the minds of the first Mussulman princes, and they were content to think themselves secure within the walls of the Lalkot. If the Hindoo fortress opened its gates to the Patan conqueror, the Patan fortress in its turn yielded to the arms of the Moguls, for, no doubt, troops must at last have fled for refuge within the walls of Toglukabad from the army of Timoor, and that monarch could not have deemed his conquest complete till he had pulled down the flag from the battlements of that citadel. Men may continue to build forts so long as wars shall afflict their race,—but the saying of old Lycurgus can never fail to hold good, ‘that a wall of men is better than a wall of masonry’.

No more, in all probability, would any use be made of the fort of Toglukabad. The works that yet ‘tower over the adjacent lowlands with a sombre and tremendous majesty, are crumbling and giving way in many places,—the great weight of the upper stones having

forced the lower ones out of their positions. Inside the walls is a vast well, which seems to have been cut out of the solid rock to a depth of some 70 or 80 feet, it is about 100 feet in diameter'

'The fine tomb of Togluk Shah, built by his son Mahomed, is situated outside the southern wall of Toglukabad, in the midst of the artificial lake already described, and is surrounded by a pentagonal outwork, which is connected with the fortress by a causeway 600 feet in length, supported on twenty-seven arches. The stern beauty and massive strength of the tomb, combined with the bold and massive towers of the fortification that surround it, form a picture of a warrior's tomb unrivalled anywhere. In plan it is a square, each of the four sides having a lofty doorway in the middle, twenty-four feet in height, with a pointed horse-shoe arch fretted on the outer edge. The decoration of the exterior depends chiefly on difference of colour, which is effected by the free use of bands and borders of white marble, with a few panels of black marble on the large sloping surfaces of red stone. The horse-shoe arches are of white marble, and a broad band of the same goes completely round the building at the springing of the arches. Another broad band of white marble in upright slabs, four feet in height, goes all round the dome just above its springing. The present effect of this mixture of colours is certainly pleasing, but I believe that much of its beauty is due to the mellowing hand of time, which has softened the crude redness of the sandstone, as well as the dazzling whiteness of the marble. The building

itself is in very good order, but the whole interior of the little fort in which it stands is filled with filthy hovels and dirty people, and the place reeks with odour of every description '—Alas ! poor *Yorick*, where be your victories now ? Where your redoubtability ? and where the terror of your name that set children to fly to their parents ?

‘Imperious Cæsar, dead, and turn’d to clay,
Might stop a hole to keep the wind away
Oh, that the earth which kept the world in awe,
Should patch a wall to expel the winter’s flaw !’

It may be, that the splendid mausoleum is an atonement for parricide—a sop to quiet the ghost of an injured father, for very grave suspicions arise, that the fall of the wooden pavilion which crushed old Toghluk Shah was a contrivance of his son and successor, Jonah Mahomed. The gallant monarch reposes by the side of his queen. Near them lie the ashes of that son, whose presence must be an intolerable bore to their manes.

To us, the man who, in a moment of caprice, had assembled an army for the conquest of Persia, and then disbanded it, who sent a hundred thousand men on the insane expedition of subduing China, to perish only amid the snows of the Himalayas, who, under a morbid fit, ‘would take his armies out over the most populous and peaceful districts, and hunt down the innocent and unoffending people like wild beasts, and bring home their heads by thousands to hang on the city gates for his mere amusement,’ who buried a tooth of his in a magnificent tomb with all the solemn rites of

sepulture ; and who, from a foolish fancy, twice compelled the whole people of the city of Delhi to leave their homes and hearths, and emigrate with him to his intended capital of Dowlutabad, making numbers of the pining and miserable exiles to perish on the road from fatigue or from famine,—to us, the man who did all this had always appeared so wanton, and Alnascharian, and distempered, and madly tyrannical, as to have been rather a character of fiction than a prince who sat on the throne of Delhi, and it was not until we had actually stood by his grave that our early prejudices about the reality of his existence were dissipated. The fellow had commenced his rule with a good earnest, by ‘passing in great pomp and splendour from the fortress of Toghlukabad, which his father had just then completed, to the city in which the Minar stands, with elephants before and behind, loaded with gold and silver coins, which were scattered among the crowd, who everywhere hailed him with shouts of joy. The roads were covered with flowers, the houses adorned with the richest stuffs, and the streets resounded with music.’ But all this was good only for a promising prologue. The great drama of his reign, acted for twenty-seven long years, was a bloody tragedy full of scenes of the wildest caprices and the most atrocious butcheries, without any unity of design or purpose. In this reign it was that Ebn Batuta visited India, and, residing in Delhi, acted for a time as one of the magistrates of that city. He describes the Patan capital of that day as ‘consisting of four cities which, becoming contiguous, have formed one. It was

the first metropolis in the world, but had the fewest inhabitants, and was a dwelling-place for the beasts of the desert '

In Hindoo demonology, a *Mamdoh*, or the ghost of a Mussulman, is deemed the most malignant,—and Mahomed Togluk's ghost would have to this day walked the earth for mischief, had not his cousin and successor, the good Firoz, adopted the following measures for his skating over the bridge of *Al Sirat* (of breadth less than the thread of a famished spider, with hell beneath) into Paradise — ' I have taken pains to discover the surviving relations of all persons who suffered from the wrath of my late lord and master, Mahomed Togluk, and, having pensioned and provided for them, have caused them to grant full pardon and forgiveness to that prince, in the presence of the holy and learned men of this age, whose signatures and seals as witnesses are affixed to the document, the whole of which, as far as lay in my power, have been procured and put into a box, and deposited in the vault in which Mahomed Togluk is entombed ' The above words are of Firoz Shah himself, as given by Ferishta, from the inscriptions of the great mosque at Firozabad ' The strange device of placing the vouchers in the tomb ready for the dead man's hand to pick up at the last day, is as bold as it is original It would be interesting to read some of these documents, which are, in all probability, still quite safe, as all the tombs appear to be in the most perfect order ' This is all the use that can now be made of the good money of their subjects thus wasted by our chimerical Mahomedan

sovereigns. But the devil would be let loose from his fetters upon mankind if the papers for his salvation were abstracted to gratify our curiosity

Mahomedabad is a small detached fort, near the south-east corner of Toglukabad, which shows that the execrable Mahomed Togluk had not been also without the rage for fort-building. The fort is in the same style as that of his father, but is considerably smaller, being not more than half a mile in circumference. He had no occasion to build this fort, and merely squandered away public money upon a whim,—and that, too, when he had been hardly pinched for funds himself, and been harassing his subjects with the introduction of a copper currency

Jehan-Pannah This, again, is another monument of his folly, at the cost of the nation. He had ruined a rich and populous old city, and sought to make amends by building another in its stead. The defence of the unprotected suburbs, plundered by the Moguls in an early part of Alla-ud-deen's reign, is urged as a plea to justify the outlay, but we can hardly assign so honourable a motive to a despot who was worse to his subjects than an outside enemy. The site of Jehan-Pannah is between Rai Pithora and Siri. The ruins of the old walled city are still traceable at places. Including Lalkot, Rai Pithora, Siri, Toglukabad and its citadel, Mahomedabad, and Jehan-Pannah, the Patan capital of the fourteenth century had grown into a giant city. The tourist who now stands amidst the ruins of that vast city, has to build it up in his imagination as having *seven* proud

forts, and *fifty-two* noble gateways for admission within the circumvallation of its walls,—whence the origin of its designation of *Sath-killa Bawun-durwaza*, or ‘seven forts and fifty-two gates,’ under which it is sometimes called even to the present day. Rome was a seven-hilled, Delhi a seven-forted city.

One beautiful relic of the magnificence of that Patan city is the *Leela Boory*, or Blue Tomb, near the *Hoo-mayoon*. The name has been derived from the coloured encaustic tiled roof, which has a striking appearance. It covers the remains of a holy Seiad, or descendant of the prophet. The curious old ruin still retains traces of its excellent encaustic glazing, but it shall hardly have its head up to satisfy the curiosity of the next generation.

The *Tir Boory* is another, that was shown some two or three miles off in a western direction. This forms a group of three tombs, the largest of which has the name of Burra Khan. The others are called Chota Khan, and Kala Khan. The buildings are of red sandstone, and, more or less, in a state of decay. Near them is Begumpore, in which is a remarkable specimen of old Patan workmanship.

Hundreds of such lie around in a neglected state, but driving through the waste of ruins, we turned in to see the tomb of *Nizam-ud-deen Ouha*. The place is a vast Necropolis—a *Manuktolla* to the Mussulmans of old Delhi. Three hundred thousand martyrs are said to lie buried in the spot, and their sepulchres meet the traveller at every step. Taking two Mahomedan lads

for our guides, and following them through turnings and windings that have become paved by the sarcophagi of the dead, we arrived at the tomb forming the great object of interest and veneration in the spot. The building has the graceful form of the *Tazia*, but there is a quaint look about it, which cannot fail to be marked. The small, low room in the middle seems to be the oldest and original part of the structure,—the handsome verandahs around it being most probably the pious additions of a future date. The dome was added in Akber's time by Mahomed Imam-ud-deen Hussein, and the whole building was put in thorough repair in Shah Jehan's reign. The inside copper roofing of the verandahs, painted in a gilt flower pattern, is not more than 40 years old,—having been put up by the father of the last emperor. Much money has been spent on the exquisite marble lattice-works. The pillars are finely covered with representations of birds and butterflies—we doubt whether they had been in Aurungzebe's time, who would have found idolatry in them. The doors of white marble are deserving of notice. The interior is painted with characters in Arabic, and there is a stand with a Koran at the head of the grave. The sarcophagus is covered with a sheet of English chintz, and over it is a wooden frame-work like a canopy.

The man who reposes in this beautiful mausoleum was a saint as much venerated by the Moslems as is Juggernaut by the Hindoos. His name was Nizam-ud-deen, the disciple of Furreed-ud-deen Gunj-Shuker, so called because *his look turned clods of earth into leaves of*

sugar. Furreed was the disciple of the celebrated Kootub-ud-deen, who again had been the disciple of Moinuddeen of Ajmere—the greatest of all names in the heraldry of Indo-Mahomedan sainthood. The great saintly feat of Nizam-ud-deen was the panic that he struck among the Mogul troops of Turgia Khan in 1303. 'It is very likely,' says Sleeman, 'that he did strike the army with a panic by getting some of their leaders assassinated in one night. He was supposed to have the "*dust-ol-ghyb*," or supernatural purse, as his private expenditure is said to have been more lavish even than that of the emperor himself, while he had no ostensible source of income whatever. The emperor (Toghluk) was either jealous of his influence and display, or suspected him of dark crimes, and threatened to humble him when he returned to Delhi. As he approached the city, the friends of the saint, knowing the resolute spirit of the emperor, urged him to quit the capital, as he had been often heard to say, "Let me but reach Delhi, and this proud priest shall be humbled." The only reply that the saint would ever deign to give from the time the imperial army left Bengal, till it was within one stage of the capital was "*Delhi door ust*"—Delhi is still far off! This is now become a proverb over the east equivalent to our "there is many a slip between the cup and the lip." It is probable that the saint had some understanding with the son in his plans for the murder of his father, it is possible that his numerous wandering disciples may in reality have been murderers and robbers, and that he could at any time have procured through them the as-

sassination of the emperor. The Mahomedan Thugs, or assassins of India, certainly looked upon him as one of the great founders of their system, and used to make pilgrimages to his tomb as such, and as he originally came from Persia, and is considered by his greatest admirers to have been in his youth a robber, it is not altogether impossible that he may have been originally one of the assassins or disciples of the "old man of the mountains," and that he may have set up the system of Thuggee in India, and derived a great portion of his income from it' Here is the whole truth out of Nizam-ud-deen's sainthood,—and Mahomedans must hide their heads to have so long paid honours to a brigand

The Poet Chusero's Tomb has that interest in the eyes of a traveller which there is not a similar object in India to afford Gorgeous tombs of princes and warriors abound everywhere in the land, but not a monument has been raised to do homage to our men of genius In the length and breadth of our vast realm there is the tomb of Joydeva, far away in the east,—and there is the tomb of Chusero, far away in the west How engaging is it to our imaginations to stand by the grave of him 'who moved about where he pleased through the palace of the Emperor Toghluk Shah, five hundred years ago, and sang, extempore, to his lyre, while the greatest and the fairest watched his lips to catch the expressions as they came warm from his soul' The pyramid over his royal patron shall fade away, while he shall 'live through ages in the every-day thoughts and feelings of

millions' The poet lies side by side in the same courtyard with the saint, his friend and contemporary His tomb forms a building similar in appearance The grave also has a covering of rich chintz,—and not more reverence is called forth by piety than by genius. No imaginary being, but a living Hindoo princess—De-wilde, inspired the songs of Chusero His honey-tongued Muse got him the surname of the Parrot of India The date of his tomb is 1350 In the eyes of the musing traveller, the trees in the court and the flowers upon the tomb, seem as it were that the 'year's best sweets deck the poet's sylvan grave'

Next we turned towards the tomb of the well-known Princess *Jehanara* 'In the prime of youth and beauty, when her father was dethroned and imprisoned, she applied for leave to share his captivity, and continued to wait on him as a nurse and servant till the day of his death' The tongue of slander has made a demerit of the pious discharge of her filial duties, and scandalized the vestal purity of her fame with reproaches of a mysterious connection with her father Far from the remotest allusion being made to such conduct by Tavernier and Bernier, then living in India, their testimony to her amiable, accomplished, and pious character, and to every virtue adorning the character of a female, shall always be her best defence from obloquy, and uphold her to posterity in the character of a *Roman daughter*, and in 'the reputation of a saint, better deserved than by many who have borne the name' Her mortal remains are covered with an unadorned marble

slab, hollow at the top, and exposed to the sky Upon her tomb is read the following modest inscription,— ‘The perishable Fakir Jehanara Begum, the daughter of Shah Jehan, and the disciple of the holy men of Chisti, A D 1094, or A D 1682’ Her dying wishes were that ‘no canopy should cover her grave,’ that ‘the grass was the best covering for the tomb of the poor in spirit,’—and literally did a blade of grass grow upon the earth in the hollow of the marble The ‘holy men of Chisti’ have been confounded with the ‘holy men of Christ,’—and the blunder is traced for the first time to the pages of Sleeman This may have probably arisen from the fact of her having been ‘so much after her brother Dara’s own heart in all things,’ that she may have equally leaned with him towards Christianity But the Princess Jehanara was a devout follower of Mahomed, and her name is still held in much veneration by the Mussulmans of Delhi for her many religious benefactions In the age she lived, and in the society she moved, the question of ameliorating the condition of her sex could scarcely have occurred to engage the philanthropy of a woman The nation had not made the progress in justice, benevolence, and humanity to feel the enlightened sentiments of the present generation, and to rouse a female heart to the sacred duties, which have endeared the names of Florence Nightingale and Mary Carpenter in our age, and a high-minded lady of those times who could not anticipate the questions of fully two centuries in advance, had to give vent to the benevolence of her soul through religious charities,

instead of founding institutions for improving the social position of womankind

In an adjoining enclosure, formed by richly-worked marble screens, lies the Emperor Mahomed Shah, who had an awful lesson of the mutability of all human things, and the inevitable shiftings of property, read to him by Nadir. He has his mother, wife, and daughter, all about him, and seems to be happier in his grave than he had been upon the throne

The Prince Mirza Jehangire, who 'killed himself as fast as he could with Hoffman's cherry-brandy, by limiting himself to one large glass every hour till he got dead-drunk,'—and who was verily the namesake of his ancestor in name as well as in deed,—lies in another enclosure that must have told much upon the *khana-peena* pension of old Akber Shah II. But a spoilt child is always the darling of his mother,—and it must have been to get rid of her curtain lectures, never so distasteful as to a man who cannot make both ends meet, that the Emperor lived perhaps upon one meal a day, to meet the expenses of doing the honour which an imperious woman would have done to the remains of her son. The exquisite workmanship of the marble screens enclosing the tomb, and the artistic representation of foliage and flowers upon the sarcophagus, slowly gone through for years, must have deprived that monarch of his favourite dishes for many a day. In Bishop Heber's opinion, 'the flowers into which the marble is carved are as delicate, and in as good taste and execution, as

any of the ordinary Italian artists could produce ' The tomb is dated 1832.

Led through a narrow passage or two, we passed by the *Jumaat Khana* Mosque, in which a curious bell has been hanging from the centre of the dome since 1353 Then we found ourselves over-looking from a low-roofed building, *Nizam-ud-deen's Well*, who is said to have originally commenced its excavation in 1321 The reservoir is of an oblong size, about 60 feet long by 30 broad Threc of the sides have been built up into lofty stone walls with niches, the fourth having a flight of wide steps descending to the waters There was in the cistern now about 40 *guzz* of water, that an old Mussulman told us, and if it were to fill up to the brim, it would hold 30 *guzz* or 50 feet more,—but they have not the deluging rains of Bengal here to fill the tank ever so high The great depth did not appear to be an exaggeration, considering the elevation of the soil of Delhi to be about 800 feet from the level of the sea, and the rocky ridges into w^hich the surface of the country is broken Our arrival had drawn a number of boys to show the diving feats they are accustomed to do to strangers They were none of them beyond ten or twelve years, and stood in a range waiting for our permission to make their spring into the well, from a height of 60 or 70 feet from the surface of the water The idea was formidable, especially to men who were not *corks* in the water,—and we hesitated to give the permission that might make us amenable to the

Penal Code But the boys and other grown-up men assured us of no accident, and unwilling to come away without a sight of which every traveller has his *gup* (talk), we made up our minds to take the risk of permitting the stoutest lad of them all to make the perilous venture Scarcely had the words gone out of our mouth, before a fellow, joining his hands over his head, and opening wide his legs, made his leap The suddenness of the act, and the novelty of the sight were quite bewildering Just before coming into contact with water he sharply closed his legs, as if by instinct, and disappeared into the depths—his plunge making a loud noise, and the waves of the splash sullenly closing over his head In bated breath we waited for his reappearance, which he made in a few seconds, and then by dint of hard swimming gaining the steps like a water-rat, he ran to us for *bucksecsh* The fellow was dripping from head to foot, and his teeth were chattering from a bath in a cold November evening But the trifling present of four annas sent him away content to his heart's core There were others who now clamoured to have their plunge in turn, but rather than consent to a repetition of the nervous sight, we distributed a few pice to quiet them all Two things proved the great depth of the well—the disappearance of the diver for about two seconds, and his coming out in sound limbs, which he could not have done if a sufficient body of water had not resisted the great velocity of his fall from so high a summit The well is said to possess miraculous powers of healing,—perhaps the cold water of the deep cistern

gives a hydropathic benefit Numbers come for bathing at the annual festival that is held in honour of the ex-brigand saint

To turn from the dead to the living Those Mahomedans who hang about the place, have the vile and miserable aspect that is a strong proof of the unwholesome region in which they locate, and of the atmosphere of stench in which they breathe The men have lean famished appearances The children look to be withered in the bud These animated spectres are more mischievous than the spirits of the dead Formally, they keep up a profession of reading the Koran over the graves, and initiating boys in the secrets of the sacred volume, but, in fact, their vocation is to cherish the traditional prejudices of their race, to recruit the class of fakirs and fanatics, and to keep on sighing for the return of their nation to power—the gloom of the grave tingeing the actions of their lives

The next scene of our rambles was *Ferozabad*, or more properly, the *Kotla* of Firoz Shah—a field from which many a fact may be culled to remedy the defectiveness of an interesting chapter in the history of India The reign of Firoz Shah has the semblance of a refreshing oasis to the weary reader, who has to toil through a barren catalogue of facts of warfare and bloodshed, spreading a dreary length far in his rear, and far in his advance Much of the history of that reign is written upon the ruins of the various public works executed by that benevolent monarch The historian makes but a bare enumeration of those works

in round arithmetical figures To the traveller, however, who is not satisfied with Shams-e-raj and Ferishta, the remains of many a noble monument tell a great part of the story which has not yet been committed to writing Those remains afford the most valuable indications of the state of a world long passed away, and he treasures up facts presented to his eyes and ears in a progress through the actual scenes of that world

From the account left by Sharif-ud-deen, the historian of Timoor, much help is gained to ascertain the site of the different quarters of ancient Delhi, its public edifices, its gates, and many places, which are now objects of interest to the tourist He gives us a general idea of the size and extent of that city towards the end of the fourteenth century It consisted of three cities, besides that of Ferozabad The first was Rai Pithora, or old Delhi, to the south-west, the walls of which enclosed a space circular in form To the north-east of this lay Siri, that was smaller in size, and oval in shape The large tract extending between the two comprised the town of Jehan-Pannah, including most probably Toglukabad within its precincts No enemy from abroad could have reduced this magnificent city to the degree of ruin which had been inflicted by the removal of the seat of government to Dowlutabad by the capricious Mahomed Togluk That maniacal project had, in a few months, covered a circumference of twenty miles with the desolation of a wilderness People had been violently torn away from their dwelling-houses and nurseries, to which they were bound by the strongest

ties of affection and interest. Thousands of families never returned from the foolish errand to fill up the void of depopulation. In their abodes dwelt the owl and bat, who always revel over the fallen grandeur of man. Thus had the proud metropolis of Sath-killah-Bawan-Durwaza completely undergone a change, which necessitated the building of a new city to form a fresh nucleus for the habitations of men. It was begun by Firoz Shah in 1354, and received the name of Ferozabad to perpetuate the name of its founder. The site of the new city was chosen along the banks of the Jumna. It extended over a space of ten miles, from old Indrapat to Kushak Shikar, or hunting-palace, that was situated on the low range of hills to the north-west of the modern city. The whole distance, says a contemporary historian, was thronged 'with stone-houses, mosques, and bazars.' Little doubt need be entertained as to the truth of this statement, when the resources of a long and peaceful reign for forty years had been employed upon beautifying the city, and when 'twenty palaces, ten monumental pillars, five tombs,' besides colleges, caravanserais, hospitals, baths, and bridges, erected alone by the emperor, must have taken to cover a third of its area. Taken at the lowest estimate, the number of inhabitants populating that city has been conjectured to have been 'about 150,000, and if we add 100,000 men more for the population of old Delhi, the total number of inhabitants in the Indian metropolis during the reign of Firoz Shah must have amounted to one quarter of a million.'

Many who read the account are likely to fall into

the reverie of imaging to themselves this gorgeous Delhi of 1380 But time, violence, and the plough, have levelled everything that made it great in the eyes of mankind Here and there a stately mosque or massive gateway may be seen, but the most marked features in its topography retain not a trace of their existence He who now drives down to the Kotila, which is to the south of the present city, immediately outside its walls, finds it a dreary field of rubbish The gayest and most crowded part of it is a scene of desolation in which he may startle the jackal, or come upon a family of miserable squatters There exists no longer the great mosque of Firoz described by Timoor's historians Of the extensive palace of that emperor, which was also his fortress at the same time, only one gateway is now seen to present 'a fine specimen of bold but rude architecture' Heber is quite right to say, that it 'would have been picturesque had it been in a country where trees grow, and ivy was green, but is here ugly and melancholy' The walls and outlines of some of the buildings are also extant, and there is met a mosque close to the high road in tolerable repair It is said 'there is a treasure-well in the ruins with subterranean passages and chambers, and that some of these passages have outlets on the Jumna'

Of the great pillar, popularly called the *Lat*, or *Staff of Firoz Shah* This is the most remarkable of all the objects in the Kotila, as well as the monument of highest antiquity in all Delhi Till modern European scholars had read and expounded the meaning of its

inscriptions, much erroneous opinion had prevailed about this pillar. It was 'the club of Bheem Sena' of the Hindoos—'the walking-stick of the old emperor Firoz' of the Mussulmans—and 'the pillar of Alexander the Great, in memory of his victory over Porus, with *Greek* inscriptions' of Tom Coryat, and the other early English travellers, until, after the lapse of centuries, it once more became appreciable to the last generation as one of the edict-columns of Asoca. The pillar that is now just outside the Delhi Gate of the city was originally 'on the bank of the Jumna, in the district of Salora, not far from Khizeabad, which is at the foot of the mountains, 90 *koss* from Delhi'. From this description, the original site of the pillar is supposed by Cunningham to have been somewhere near the ancient capital of Shrughna, described by Hwen Thsang 'as possessing a large *Vihar*, and a grand *stupa* of Asoca's time containing relics of Buddha'. The pillar is stated to have been 'conveyed by land on a truck to Khizera-bad, from whence it was floated down to Ferozabad, or new Delhi'. This removal took place about the year 1356, by the orders of Firoz Shah, to confound the Hindoos who had boasted of its immovable fixity in the earth. Underneath the pillar had been found a large square stone, which also was transported and placed in the same position as before, when the pillar was put up in the court-yard of Firoz's palace. In the face of this circumstantial account, which a contemporary writer has left of the removal of the pillar, it can by no means be taken for the same that

the bard Chand speaks of 'as telling the fame of the Chohan' This must have been some other column that stood at Negumbode, and has disappeared from causes not known now to anybody It cannot be that Asoca had put up no column in a place like Delhi It was in his day as much a rich, flourishing, and populous city, as Benares, Allahabad, Kosambi, Kanouge, and others, and there was no important city then in India, in which he did not erect a monolith To have his edicts widely known, no spot in ancient Indraprastha could have been more eligible than the ghaut of Negumbode, which was frequented by thousands for its sanctity and the traditions with which it was associated, and where, in a subsequent age, Visal Deva is said to have put up a record on the self-same pillar to give the widest publicity to his fame

Rising from the terrace of a three-storied building, the pillar lifts its tall slender form, and is visible as a sharply clear object in the air from a long way off It met our eye from more than ten miles in the train, when coming down The head of it is bare now—there is no 'ornamentation of black and white stone-work surmounted by a gilt pinnacle, from which, no doubt, it received its name of *Minar Zarin*, or Golden Pillar This gilt pinnacle was still in its place in A D 1611, when William Finch entered Delhi, as he describes the stone Pillar of *Bimsa*, which, after passing through three several stories, rises 24 feet above them all, having on the top a globe surmounted by a crescent' The pillar is a single shaft of 'pale pinkish sandstone,' being of the usual

eight of all Asoca's pillars—42 feet 7 inches, 'of which the upper portion, 35 feet in length, has received a very high polish, while the remainder is left quite rough' It seems that all the pillars of that monarch were made to his particular order of a certain specified length The 'weight is rather more than 27 tons In its dimensions it is more like the Allahabad Pillar than any other, but it tapers much more rapidly towards the top, and is therefore less graceful in its outline' The numerous pillars of Asoca, all of one size, but of a variety of stones, arising from the respective rocks on which they were quarried, exhibit an unequal workmanship which may help to throw some light on the state of sculptural art amongst the ancient Hindoos in different parts of India

'There are two principal inscriptions on Firoz Shah's pillar, besides several minor records of pilgrims and travellers from the first centuries of the Christian era down to the present time The oldest inscriptions, for which the pillar was originally erected, comprise the well-known edicts of Asoca, which were promulgated in the middle of the third century B C in the ancient Pali, or spoken language of the day The alphabetical characters, which are of the oldest form that has yet been found in India, are most clearly and beautifully cut, and there are only a few letters of the whole record lost by the peeling off of the surface of the stone The inscription ends with a short sentence, in which King Asoca directs the setting up these monoliths in different parts of India as follows —“ Let this religious edict be engraved

on stone pillars (*sila thamba*) and stone tablets (*sila phalaka*), that it may endure for ever” In this amended passage we have a distinct allusion to the rock inscriptions, as well as to the pillar inscriptions. As this is the longest and most important of all the pillar inscriptions of Asoca, I made a careful impression of the whole, for comparison with James Prinsep’s text. The record consists of four distinct inscriptions on the four sides of the column facing the cardinal points, and of one long inscription immediately below, which goes completely round the pillar. The last ten lines of the eastern face, as well as the whole of the continuous inscription round the shaft, are peculiar to the Delhi pillar. There is a marked difference also in the appearance of this part of the inscription. The characters are all thinner and less boldly cut, the vowel marks are generally sloping, instead of being horizontal or perpendicular, and the letters *j*, *t*, *s*, and *h*, are differently formed from those of the preceding part of the inscription.

‘The second inscription is that which records the victories of Chohan Prince Visala Deva, whose power extended “from Himadri to Vindhya.” This record of the fame of the Chohan consists of two separate portions, the shorter one being placed immediately above Asoca’s edicts, and the longer one immediately below them. But as both are dated in the same year, viz S 1220, or A D 1163, and refer to the same prince, they may be considered as forming only one inscription. The upper portion, which is placed very high, is engraved

in much larger characters than the lower one. A translation of this inscription was published by Colebrooke in the Asiatic Researches,* and his rendering of the text has been verified by H. H. Wilson from a copy made by Mr. Thomas. The reading of *Sri Sallakshana* proposed by Mr. Thomas is undoubtedly correct, instead of *Sri Mad Lakhshana*, as formerly read. I would suggest also that the rendering of *Châhumânah tîlaka*, as "most eminent of the tribe which sprang from the arms" (of Brahma), seems to me much less forcible than the simple translation of "Chief of the *Châhumans*," or Chohân tribe.

The minor inscriptions on Firoz Shah's pillar are of little interest and importance. They are, however, of different ages, and the more ancient records must have been inscribed while the pillar yet stood on its original site, under the hills to the North of Khizrabad. One of the oldest is the name of *Sri Bhâdîa Mitîa*, or *Subhadramitîa*, in characters of the Gupta era. This is written in very small letters, as are also two others of the same age. In larger letters of a somewhat later date, there are several short inscriptions, of which the most legible is *Surya Vishnu Subarnakakana*. Of a much later date is the name of the *Saiva* mendicant, *Siddh Bhayankarnath Jogi* followed by a *trisu*. The name of this wandering mendicant is also recorded in the very same characters, but simply as "*Bhayankarnath*," in one of the *Barabar* caves in Behar. On the northern face there are two still later inscriptions in modern

Nagari, both of which bear the same date, of Wednesday, 13th, waning moon of *Choutra*, in Samvat 1581, or A D 1524 The longer inscription contains the name of *Suritan Ibrahim*, or Sultan Ibrahim Lodi, who reigned from A D 1517 to 1525 '* This antique and curious monument adds great interest to the scene The barbarous Jauts attempted to destroy it by cannon

There was another of Asoca's pillars which had been brought from Meerut by Firoz Shah, and erected in the courtyard of his palace Kushak Shikar, near Hindoo Rao's house It is now lying in five pieces, having been thrown down by the explosion of a powder magazine in the time of Ferozkshere 'This tradition is rendered almost certain by the statements of Padre Tieffen-thaler, who resided in India between A D 1743 and 1786 He saw the pillar lying just as it is now, in five pieces, but he was informed that it was standing erect not long before, and that it was thrown down by an explosion of gunpowder The upper end of the middle piece, which was inscribed with Asoca's edicts, was sawn off some years ago, and sent to Calcutta, where it may now be seen in the Asiatic Society's Museum '

In the *Kala Musjeed*, near the Turkoman Gate, is seen 'a characteristic and favourable specimen of the architecture of the age of Firoz' Though built in 1387, the style of this mosque is decidedly of an anterior date to that of the tomb of Toghluk Shah The building is comparatively small and plain, but of solid construction From its original name of *Kalan Musjeed*, or 'Great

* General Cunningham

Mosque,' it is likely to be supposed to have been the principal place of worship built by Firoz for the inhabitants of his new city. The present name of *Kala Musjeed*, or 'Black Mosque,' is most probably from 'the bare walls of dark grey quartose sandstone,' which have become visible after the coating of coloured plaster formerly covering them has fallen off. The mosque consists of 'a single room 7 feet in length by 4 feet in breadth, with two rows of four pillars each down the centre, and one row of coupled pillars along the front. These columns divide the whole area into 15 squares, each of which is covered by a small dome, the central dome being somewhat higher than the others.' This 'collection of small cupolas, each resting on four pillars, so that the whole mosque is only a succession of alleys between ranges of pillars, with no clear space of any extent,' is justly remarked by Elphinstone 'to betray the incapacity of the builders to erect a dome of any size.' The mosque is considerably elevated, making a total height of 66 feet. In the four corners are four round towers, now in a very dilapidated state. The walls are 6 feet thick, with three openings at each end, closed by massive redstone lattice-works. The middle of the lower story is a solid mass, forming the floor of the musjeed. However imposing from its massive strength and solidity, it is by far inferior in grandeur to the Kootub Musjeed. The great mosque of Ferozabad is said to have been covered with inscriptions detailing the edicts and ordinances of Firoz. Nothing of the kind appears on the Kala Musjeed. The 'noble mosque of polished marble,'

in which Timoor offered up his thanksgivings on the day of his departure from Delhi, was situated 'on the banks of the Jumna' This one stands more than a mile from that river in the interior There must have been then some other mosque to which the Mogul historians made their allusion, and which has disappeared since the time of Ferishta, who made copies from several of its inscriptions It was this mosque of which the ornaments had also very much attracted the notice of Timoor, and which in reality held the first rank that one is inclined to assign to the Kalan Musjeed, from its name signifying the Great Mosque

There is 'a specimen of the ornamented mosque of the time of Firoz,' which may be seen near a group of tombs facing the entrance gateway of Sufter Jung's tomb This, in the opinion of Cunningham, 'corresponds exactly with the description of Ferishta Its front is entirely covered with inscriptions and draperied ornament in a very hard plaster, which is still fresh and sharp, after the lapse of five centuries The interior walls are also thickly covered with inscriptions and ornaments cut in hard stone, which are now as perfect as when first executed' The date of this musjeed's erection is 1370, the Kala Musjeed was built seventeen years later

Kirkhee—a fort, village, and musjeed in one, built by Khan Jehan about 1380, in the reign of Firoz Shah, lies in the neighbourhood of Siri The mosque 'is an enormous structure, situated on high ground, and is built of dark-coloured granite, and cased all over with

black chunam, which gives it a very sombre appearance. It is a square, supported at the four corners by towers nearly 50 feet high, has two stories, and is crowned with 89 small domes of very plain but most solid construction. The whole building is in excellent preservation, with the exception of the north-east angle, the roof of which has fallen in, not however from decay, but from the effects of a fire said to have occurred some 70 years ago. The basement story consists of 104 small cells with arched ceilings, each cell being about nine feet square. There is also a cell beneath each door and one in each turret, making in all 112 cells. There are triple cloisters supported on single, double, and quadruple pillars. 'The gloomy aspect of the interior,' says a writer, 'and the massiveness of the walls, are very striking, and none of the old ruins around Delhi are more worthy of a visit than this Egyptian-like relic of Patan architecture.'

The *Sut-poolla Bund*, or sixty-arched embankment of Firoz Shah, 'may still be traced from the village of Ladhoo Serai to the low hills near the village of Kirkhee.' The *Boory Mundul* is a square tower and domed building of the same age. This 'square fort is peculiar, there being nothing like it anywhere near Delhi.'

By far the most useful of all the works of Firoz Shah was the great canal that he dug for the irrigation of the valley of the Jumna. 'This canal,' says Dr Spry, 'affords a striking illustration of pleasure having proved subservient to public good. The monarch, it appears, was fond of indulging in the pursuits of the chase, and

discovering that the best lion sporting was to be found in the district of Hissar, he frequently resorted thither with his court for the purpose of enjoying this noble exercise. His retinue being very extensive, great difficulty was experienced in providing water for the cattle, as the country thereabouts is sandy and very dry. So arid, indeed, is the soil, and so scanty the supply of water, that it is often necessary to sink to the depth of 130 feet before it can be found, and then it not unfrequently happens that it is so brackish as to be unwholesome. Like a true Mogul emperor, therefore, the monarch issued the commands for the formation of this canal. He appears, however, to have been aware of the utility of such undertakings, for besides this grand canal of Hissar, he caused one to be excavated to the city of Delhi. Firoz Shah, therefore, could not have been inattentive to the wants of the people. Although personal gratification was doubtless the motive which actuated him to issue his mandate for the first undertaking, the comfort of his subjects evidently prompted him to undertake the second. The province of Delhi, therefore, has been, we may say, particularly favoured from the time of Firoz Shah, for in no part of Hindoostan do we find any works of such vast importance. Hissar is said to have been founded by Sultan Firoz, who dug the canal to bring the waters of the Jumna near the city. A dervise predicted his accession to the throne, and at the instance of this dervise he dug the canal. The famines and other miseries, caused by the mal-administration of his predecessor, were more than

compensated by the permanent advantages which the canal afforded. Conducted from the hills at Rair on the Jumna, while the stream was yet pure and wholesome, for a distance of 185 miles, the noble work gave fertility to a vast extent of country along the banks. Crops were reared without dependence on the periodical rains. The health of the communities improved from a supply of water free from the impregnation of natron. The canal is yet flowing through Delhi under the name of the Western Jumna Canal. More about this hereafter.

Hous-Khass is a village some four or five miles from the Kootub. In this village does the good Firoz lie buried, after having left behind him so many works to bless his memory. There is a bath or tank of his, the area of which covers a hundred beegahs. But it is now a complete ruin, the surface being used for cultivation.

Unquestionably, the reign of Firoz Shah was a great architectural age. But no new models or no new styles then came into fashion, to denote an onward progress of the art from the Kootub Musjeed to the Black Mosque. Rather the later works are ruder, and wanting in that finish which is observed in the buildings of the previous century. The horse-shoe arch could not be improved in two hundred years. There is indeed much minute elegance, but it is impossible not to recognize in the massive grandeur and austere beauty of the Patan buildings the characteristics of the grim and gloomy Patan. The people of his race were poor in genius and invention, who introduced no improvement in any

branch of art Though many of the works that lie strewn around the city of Delhi are inseparably connected with their names, it is doubtful whether those works are the triumphs of Patan or of Hindoo skill There is nothing positively on record to establish their undisputed claim The honour of having called them into existence certainly belongs to their nation, and the voice of tradition and the common courtesy of mankind assign to them the credit of their authorship But there is the evidence of Baber to the contrary, that when he arrived in India, 'the officers of revenue, merchants, and *work-people* were all Hindoos' In time, further researches may throw greater light on the subject to do the justice which is due to the Hindoos Politically, the Patan may have been dominant, but he was in arts the humble pupil of the ancient and time-honoured Hindoo

The close of the reign of Firoz Shah also forms a salient point for observation in the history of Delhi In the space of two hundred years, from the first conquest of the Mussulmans to the death of that monarch, the city of Judishthira and Dilu and Anangpal had grown to a size which not even Rome or Constantinople could boast of in their best days Though it had often been the theatre of troubles, and revolutions, and bloodshed, yet, in spite of every misfortune and every misgovernment, it had gradually and steadily made a progress towards prosperity, that made it greater under the Khilgis than under the Slave Kings, and greater under the Toglucs than under the Khilgis The forty

peaceful years of Firoz's reign produced the greatest changes in its topographical and physical condition. In that interval, it had spread over the largest extent it had ever done before or since, and reached its culminating glory under Patan rule. Palaces, mosques, forts, mausoleums, caravanserais, colleges, baths, and many other public and private buildings, adorned it in all quarters. To supply the inhabitants with wholesome water, a noble canal traversed the city. The citizens numbered a population of a quarter of a million. The 'goodness of their house and furniture, and the general use of gold and silver ornaments by their women,' have been emphatically put on record by the historians of the times. No ryot but had a good bedstead and a neat garden. The city was filled with shopkeepers, artisans, and manufacturers of every description, and contained all that could make it a desirable residence for a luxurious people. Travellers and foreigners who saw it then could not enumerate the variety of its riches, or sufficiently admire its grandeur. They at once acknowledged it to be the first metropolis in the world. But the huge city was good only for striking the imagination. It was, after all, an immense mass of human beings collected in the neighbourhood of the palace. The sovereign who dwelt there knew only to exercise power by associating it with pageantry. His greatest policy was to govern by dazzling the eyes of the multitude. None of the elements of true greatness were to be found in the prodigious city—no intelligence that enlarges the mind—no fraternizing sympathy

—no public spirit—and no patriotic devotion, to infuse life into the unwieldy mass Under a stately and gorgeous appearance, lay hid the inertness of a bloated body that required only ‘the touch of opposition to bring it to the ground’

In a few years that opposition came in a terrible form The mortal remains of Firoz Shah had been scarcely laid in the grave before Delhi became a prey to disorder and violence Three claimants contended for the throne in the streets of the metropolis The state of that capital then may find an apt illustration in the dream that had been dreamt by Timoor He found that ‘he was in a large garden, and saw a number of people who were pruning the trees, and sowing seeds The garden was full of trees, both great and small, on the tops of which the birds had built their nests He thought that he had a sling in his hand, and that he destroyed the nests with stones from the sling, and drove away all the birds’ Timoor was no idle dreamer He interpreted his dream as a voice from heaven to undertake the invasion of India, and commenced his march across the Hindoo Koosh—marking his track with massacre and desolation In the December of 1398, he came under the walls of Delhi, and sat before that city at the head of an innumerable army Probably, the place on which he had posted himself is the open wide plain which still extends itself for miles to the south-west of the present city There can be no mistake about the locality—it requires no lights of generalship to see the only position that he

could have occupied. Meanwhile, the Delhi-ites had been thrown into the utmost consternation. The storm had burst upon them with an astounding suddenness, and appalled them by the prospect of an overwhelming danger. There was no saint now like Nizam-ud-deen to send a panic amongst the Tartar hordes. There was no general like Zafar Khan to stem the torrent of the barbarians—no Gheis-ud-deen Toghluk to awe them by the terror of his name. The king who reigned within the walls of the city was a minor and a puppet. The army that garrisoned it was inferior in numbers, and divided in councils. The treasury was impoverished. No assistance could be hoped for from the provinces abroad. They had dismembered themselves, and looked on with indifference, leaving the doomed city to its fate. The only hope of the Delhi-ites lay in ‘a train of war-elephants and a rocket brigade.’ Under these circumstances the inhabitants, not daring to face the enemy, chose to keep themselves inside the walls, and fast bolted up the fifty-two gates of the imperial city. Far otherwise was the case with the besiegers. They were all obedience and enthusiasm, while all was disunion and dismay among the besieged. They pressed and pushed on with the vigour of a wolf to break into the fold. No alternative was at last left to the faint-hearted garrison, but to move out to the field, and decide the contest by a battle. The Patan king ostensibly headed the troops collected under his standard. The proud Tartar invader got up on a hill, and there stationed himself as a spectator of the battle that was

to lay the rich capital of India at his feet It is one of the low ridges that break the surface of the country into uneven ground Nobody now exactly remembers the particular hill, but it is attempted to be pointed out, to the right, a few miles down the road leading from the Delhi Gate * The battle waged hot for an hour or two. But, at length, the enervated Indians were borne down by the physical superiority of the iron-nerved Tartars of the north They drove back the elephants that had been led to charge upon them, and many of the animals, deprived of their guides, wildly ran over the field, and trampled alike upon friends and foes in their maddened fury No sooner had the ranks of the Indian army begun to lose ground than its king took to flight, and escaped to Guzerat Thenceforth all resistance was given up, and a capitulation was concluded The town surrendered under a solemn promise of protection, and Timoor made his triumphal entry into Delhi He made the *Khutbeh* to be read in his name in the great mosque at Ferozabad, in the Kootub Musjeed, as well as in the Kala Musjeed, and having his title thus acknowledged in all the mosques, proclaimed himself emperor throughout the realm

The Delhi-ites had made their submission, providing that their lives and properties were to be spared by the payment of an adequate ransom In levying this ransom, however, disputes arose between the citizens and

* 'Further on, to the right, is the hill on which Timoor is said to have stood and witnessed the battle in 1398' — *Calcutta Review*, No XLI

conquerors, which led to blows From one act of mutual violence to another, the fierce, irritated Tartars gave themselves up to the usual riot and plunder of a barbarous soldiery They were men who did not know mercy even by name, and commenced an indiscriminate butchery of all the helpless inhabitants of the city No distinction was made between Mussulmans and Hindoos—the faithful and the infidel were alike murdered No respect was shown to women—they were first violated, and then driven out in chains The flames went up at once from many places, and ‘irradiated streets streaming with blood, and choked with the bodies of the dead’ From Ferozabad, the troops went to massacre the inhabitants of the old city, which had become crowded with fugitives The last remnant had taken refuge in a mosque, where two of Timoor’s most distinguished generals rushed in upon them at the head of five hundred soldiers, and ‘sent to the abyss of hell the souls of the infidels’ Their appetite grew with what it fed on, and still longed for blood when there was not a victim left to bleed Out of a population of two hundred and fifty thousand, more than one third had been put to the sword There was another third that was dragged into slavery Buildings on which immense sums had been expended became wrecks in a few hours The mass of movable wealth collected in the various shops and warehouses was ransacked and spoliated The lovely Ferozabad presented a vast scene of bloodshed and pillage The beautiful Kotila was turned into a heap of ruins Rai Pithora, Toglukabad, and Jehan

Pannah became perfect pictures of desolation. Through five whole days the work of destruction had gone on with unabated fierceness. No doubt it originated in the cold-blooded and calculating policy of Timoor, who remained a tranquil spectator, when he could have easily carried out his promises of protection by a single word of his potent command. It is said that, while murdering, capturing, and carrying into captivity were going on around him, the savage and imperious monarch had been comfortably engaged in celebrating a feast in honour of his victory. Killing, in his opinion, was no crime, but 'a pious duty of assisting God to fill hell chock-full of men and gennu'. The groans of thousands, therefore, disturbed not his carousals, or the equanimity of his temper. Having glutted himself with plunder, and killing as much as he could to his heart's content, he gave the orders for the prosecution of the march back to his capital. To call down the blessings of heaven, he made an ostentatious show of the piety of a Mahomedan, by offering up prayers at the great mosque of Ferozabad previous to his departure. He 'merely made a predatory inroad into India, to kill a few millions of *unbelievers*, plunder the country of all the movable valuables he and his soldiers could collect, and take back into slavery all the best artificers of all kinds that they could lay their hands upon. He left no one to represent him in India, he claimed no sovereignty, and founded no dynasty there'. He left no traces of his visit but in devastation and blood, save and except in the origin of a language, which is said to have first

developed itself in the few days that his hordes had to carry on their intercourse in the bazars of Delhi—the language that is now familiar under the name of *Oordoo*, of which the etymon is traced by Tod to the word *horde*

From the date of Timoor's invasion may be dated the break-down of the Patan power in India. It dismembered their empire, and split the great body-politic of their nation into independent sections. The seat of their government was left drenched in blood and reduced to ashes. To the present day may be seen some of the tokens of that ruthless desolation. The city, which had swarmed with nobles, and merchants, and thousand of human beings, became a solitude like an empty bee-hive, from which the bees have been dispersed. Of those who fell in the massacre, the bones lay whitening for many a day in the streets. Those carried into slavery, formed a number so large as to overstock the slave market at Samarcand, and sell at two rupees the head—among whom were many of the wives and children of * proud aristocracy *. Thus swept away, there remained almost no inhabitants in Delhi. From a metropolis, it declined into the rank of a provincial town. Juanpore and Lucknowty rose to become its rivals. For two months after Timoor's departure it remained without a government. The wretched ruler who had fled from its walls, returned to live only as a

* T's was the rate fetched by Mahmood's Hindoo prisoners. Timoor's prisoners must have sold still cheaper, we think, when 'his soldiers had a hundred and fifty slaves, and soldiers' boys had twenty slaves to their own share.'

pensioner Forty years later the authority of the Court of Delhi had collapsed so much, as to be acknowledged 'in one place to within a mile of the city walls, and nowhere beyond twelve'

No recovery was made till the reign of Belohi Lodi, who restored Delhi to much of its ancient position and dignity The tomb of that Sultan lies behind the shrine of Rooshun Chirag Perhaps he was the famous Dervish who had offered to sell the empire of Delhi for two thousand rupees, and receiving sixteen hundred from Belohi, had blessed him as the would-be king of Delhi The tomb of Secunder Lodi lies among the group that faces the gateway of the *Sufter Jung* It is the larger one of the two octagonal tombs forming the northern group, and connected together by a bridge of eleven arches He resided in Agra, but reposes in the family burial-ground at Delhi

The next notable epoch in the history of Delhi occurred in the reign of Hoomayoon, who repaired the old fort of Indrapat, or Puranah Killah, and called it by the name of *Deen-pannah*, or the asylum of religion Shere Shah having made further additions, had the name changed again to *Sheregurh*

Delhi-Sher-e-Shah, or the city founded by the emperor of that name, extended from the neighbourhood of Hoomayoon's tomb to Firoz Shah's Kotla In the words of William Finch, 'the city is two *loss* from gate to gate, and surrounded by a wall which has been strong, but is now ruinous' The 'whole circuit of the city walls was close upon nine miles, or nearly double that of the

modern Shahjehanabad' Nothing exists now of this Delhi-Shere-Shah excepting 'a fine massive gateway, which formed the *Kabul Duruaza* of that city—the same that is now called the *Lâl Duruaza*, or 'Red Gate.'

Not so is *Selimgurh*, the frowning castle that first of all greets the traveller as he makes his entry into Delhi, passing under its walls. That antique fort wears not a less gloomy aspect from the heavy massive style of its architecture than from the dark associations with which its name is connected. Though of a small size—being not more than three-quarters of a mile in circuit—the lofty towers and massive walls towering abruptly above the river, produce a peculiar effect upon the view. The Jumna flows round, washing it on all sides, and detaching it from the mainland. This insular position, just at the north end of Shah Jehan's Palace, gives to the fort the appearance of an advanced picquet to guard the town from the approach of a daring invader. The name of Selimgurh was derived from its builder, Selim Shah, the son of Shere Shah. To efface the memory of this hateful Patan name, Hoomayoon ordered it to be called *Nurgurh*. But nobody cared to make use of this name except in the royal presence. The long arched stone bridge by which it is connected with the mainland was built by Jehangeer. On the erection of Shah Jehan's larger and stronger fort, Selimgurh was used as a state prison. Hither had been carried Moorad, in a state of drunkenness, on the back of an elephant, and imprisoned till sent off to Gwalior. Hither, after fifteen years, had

been brought back Seper Sheko, the youngest son of Dara, to unite his hands with a daughter of Aurungzebe, and live upon a pension of six thousand rupees. Mahomed Sultan, the eldest son of Aurungzebe, had also been brought back from Gwalior to be married here to the daughter of the unfortunate Moorad—his intellect impaired by the slow operation of the *poust* for fifteen years. Many a royal eaglet of soaring ambition rusted and pined here, and had their ardour cooled within the four walls of this dungeon—and were a novel to be composed, the secrets of Selimgurh would disclose incidents of the most moving interest. The great leveller—Rail, has made its way breaking through the walls of the ancient Patan fort, and thrown open the interior that was long the scene of a cruel prison-life.

The curtain falls here to prepare for new scenes and new actors. One by one—the Pandoo, the Tomara, the Chohan, and the Patan—have come on and played out their parts. The last must now make his exit off the stage, singing his epilogue, and salaaming to the reader. In the interim that the Mogul takes to make his appearance, let him be content to refresh himself with a little *déjeuner* from Abul Fazil—cold, but nevertheless good for digestion, and of master-hand cookery. ‘Sultan Kootub-ud-deen, and Sultan Shums-ud-deen, both resided in the fort built by Rajah Pirthi-raj. Sultan Baln erected another fort containing many magnificent buildings and he made it a law that any criminal who took refuge in it, should escape punishment.*

* This was the *Killah Marzâghan*, spoken of by Ebn Batuta under

Kai-cobad built another city, called Gunglookhery, which is situated on the banks of the Jumna. Amir Khoosru, in a poem entitled *Kerann Assadain*, celebrates this city. Sultan Alla-ud-deen founded a new city and fort, which is called Siri. Toglukabad was founded by Sultan Togluk. His son, Sultan Mahomed, built another city, with a new palace, in which is a very high building. In this palace are a thousand marble pillars. Sultan Firoz also founded a large city, and named it Firozabad. He dug a canal from the Jumna to this city, near to which the water passes. At the distance of three *koss* from Firozabad, he built another palace, to which he gave the name of *Jehanama* (the director of the world). The late emperor (Hoomayoon) built the fort of Indrapat, and called it Deen-pannah, or the asylum of religion. Shere Shah destroyed the city of Delhi founded by Alla-ud-deen, and built another, but now this new Delhi is for the most part in ruins. Here are many sepulchres of princes and religious persons. On the mountain of Islamabad is a deep spring of hot water, it is called *Purbhass*, and is a great place of Hindoo worship. Pussoo, one of the nobles of Reckheyser, made a very deep excavation in this mountain of three beegahs in extent, and which he dedicated to religious purposes. It remains to this day in its original state, and is a proof of the antiquity of this city. The climate is temperate. Here grow most of the fruits of Persia, Tartary, and

the name of *Dar-ul-aman*, or 'House of Refuge'. This asylum was existing in his time, and he saw in it the tomb of Balin. Its site was at the present village of Ghiaspore, near Nizam-ud-deen's tomb.

Hindoostan , and there are a great variety of flowers Here are many grand buildings of stone and brick , and here are to be procured the productions of every part of the globe '

To introduce now the Mogul He came, thrashed, and prostrated the Patan, just as the Patan had done the Hindoo Though followers of one common religion, there is a great difference between the two Mahomedan breeds The mountaineers, who came from Ghor, were illiterate and rude, who had the scimitar in one hand and the Koran in the other Nothing distinguished them so much as a merciless ferocity, and a deadly hatred of the Hindoo name The history of their race is the history of cruel massacres followed by cruel contributions , of provinces devastated , of cities razed to the ground , of temples demolished , of fine works of art and curious remains of antiquity barbarously destroyed , of conquerors treading down under the feet the conquered , of females driven to the zenana by violence upon their honour—in short, of plunder, intolerance, cant, and an obliteration of all the landmarks of a great and interesting nation The policy of their government was the policy of the sword They brought no laws or literature, no arts or refinement, with them The Mogul, however, was made of much superior materials He was civilized to a degree beyond any other nation then known in the East The Patan had everything to admire and imitate in India The Mogul had everything to turn up his nose at and condemn Mahmood was in raptures with all that he saw of Hindoo

grandeur and opulence Baber describes Hindoostan as 'a country that has few pleasures to recommend it The people are not handsome They have no idea of the charms of friendly society, of frankly mixing together, or of familiar intercourse They have no genius, no comprehension of mind, no politeness of manners, no kindness, no fellow-feeling, no ingenuity or mechanical invention in planning or executing their handicraft works, no skill or knowledge in design or architecture, they have no good horses, no good flesh, no grapes or musk-melons, no good fruits, no ice or cold water, no good food or bread in the bazars, no baths or colleges, no candles, no torches, not even a candlestick' The Mogul was not a gloomy, intolerant fanatic like the Patan, but good-natured and conciliatory, who made it his policy to amalgamate the foreigner with the natives of the soil Under the Mogul, arts, manners, costumes, and tastes, all took a new character He attempted to win the hearts of his Hindoo subjects by espousing many a Hindoo princess He introduced the long flowing gown He encouraged the invention of the *uttar* of roses He had news-writers in his court He first prohibited Sutteeism He first ruled for the re-marriage of Hindoo widows He first patronized the cultivation of Hindoo literature The polite luxury of the Mogul contrasts strongly with the coarse magnificence of the Patan Taking architecture into consideration, for instance, how the light and graceful dome of the Mogul beats the low cupola of the Patan It was well that Timoor invaded India, and struck a death-blow to the

power of a narrow-minded, selfish, and cruel tyrant. The physical calamities of his invasion may be deplored, but it paved the way for his descendants to rule India with greater justice and benevolence in comparison.

Hoomayoon's tomb — No tourist hesitates to acknowledge the truth of our remarks, who visits the *Hoomayoon*, of which the immense white marble dome forms a conspicuous object for miles around. Though the earliest specimen of Mogul architecture, it fails not to throw into the shade all that the Patan has built, excepting the Kootub. The immense dome is an immense stride to improvement since the days of Timoor. The enclosed area in which the building lies forms a square of 300 yards, laid out in beautiful shrubberies and fragrant flower-beds. The marigold was in season, and displayed an exuberance of floral beauty alongside the walks. In the centre of the quadrangle stands the mausoleum, rising from two noble terraces, the upper one of which is about twenty feet high, supported by arched cloisters all round the platform. The 'exterior form of the main body of the tomb is a square with the corners cut off, or an octagon with four long and four short faces, and each of the short faces forms one side of the four octagonal corner towers. The dome is built entirely of white marble, the rest of the building being of red sandstone with inlaid ornaments of white marble. In this tomb we first see towers attached to the four angles of the main building. It is true that these towers are very stout and massive, but they form an important innovation in the Mahomedan architecture of North India,

which was gradually improved and developed, until it culminated in the graceful Minars of the Taj Mahal.* One more innovation, also marked for the first time in this tomb, is 'the narrow-necked dome, which was afterwards adopted in all the Mogul buildings'

Though Hoomayoon's tomb is one of the greatest curiosities in Delhi, the building is chiefly striking from the massiveness of its structure and the vastness of its size. The lightness of style aimed at has been a total failure—rather a clogging heaviness mars the effect of its beauty. It has none of the airy grace which marks the Taj. The narrow-necked dome is to be deprecated, as having set an example of bad taste. The filagree workmanship of the lattice screens, covering the windows and doorways, has little elegance. The 'ornamental accessories on the outside of the tomb are poor in effect, there not being enough to carry off the size of the dome'. But as the original model on which all future Mogul buildings have been improved and perfected, it must be acknowledged to be eminently successful. The mausoleum was erected at the cost of fifteen lacs of rupees, in sixteen years, from 1554 to 1570. It is the monument of affectionate piety erected to the memory of her husband by Hamida Banu Begum. 'During his residence beyond the Indus, Hoomayoon had been struck with the beauty of a young lady whom he saw at an entertainment given to him, in the women's

* In mentioning serially the intervening links, it did not strike General Cunningham that the tomb of Etmad-ud-Dowla has been made to precede the gateway of Akber's tomb

apartment, by his step-mother, the mother of Prince Hindal. He found she was the daughter of a Seiad, a native of Jam, in Khorassan, and formerly preceptor to that prince, that her name was Hamida, and that she was not yet betrothed, and so strong was the impression made on him, that, in spite of the angry remonstrances of his brother, he almost immediately married her' The love that is kindled at first sight, is the purest and tenderest of all known under that name—

‘Time tempers it, but not removes,
More hallow'd when its hope is fled’—

and the tomb which the Begum built to console herself under bereavement is but the realization of her ‘last long sigh’ in a substantive form

The unfortunate Hoomayoon, whose life had been saved by the substitution of that of his father, according to the superstitious fatalists of the East—whose abbreviated name of *Hoomo* is still used by Bengalee mothers to awe their children into sleep—who had been forced to put on the Shia cap while an exiled guest at the court of Persia—and who, after a series of misfortunes and disappointments, had but just gained the crown of his tantalized hopes, when death snatched it from his hands for ever—lies under a small raised slab, in the centre of the circular room, forming the interior of the tomb His father, who could not get over the prejudice of even lying in India, sleeps far away in Cabul His were the flesh and bones of a prince of the house of Timoor, that first mingled with the dust of India

In a corner room, towards the left, lies his wife, **Hamida Banu Begum**, who spent the years of her long widowhood in those pious acts and charities, which earned to her the surname of *Hadjee Begum*, by which she is popularly remembered. Her amiable maternal qualities must have exercised a great influence in moulding the character of Akber, to act as the humane sovereign. She had been as much tenderly loved by her husband as she had been the object of an affectionate regard to her son, who had set out to try the effect of an interview with his wayward son Selim, but left it off on hearing of the alarming illness of his mother, and hastened to be present with his dutiful attentions in her last moments.

Many other sepulchres of males and females, of Princes and Begums, of Shazadahs and Shazadees, lie in all the rooms, and on the platform outside—as if this mausoleum were a gathering-place for the members of the imperial family, to rest at last round the great patriarch of their house. In strolling from one to another, we were brought to the sepulchre of Dara—the *budh-bukht* Dara, who was born to, but not destined to wear, a crown. That noble and accomplished prince, who never rode through the Chandney Chowk but upon the finest steed from Persia, or upon the lordliest elephant from Pegu, who held *soirees* of poets, philosophers, and divines in his palace every night, and who was the acknowledged heir-apparent to the state, had, on becoming a prisoner, to make his last appearance at Delhi under the most ignominious circumstances. He

had been mounted, along with his son Seper Sheko, upon an elephant old, dirty, and the sorriest of its kind, perhaps, in the kingdom. It had scarcely any housings, and bore upon its back the mockery of a *howdah*. Dara sat within it loaded with chains—his body scarcely protected by a dress of coarse linen, his handsome face sunburnt and shrivelled, his hairs turned few and gray, and the rotundity of his person wasted to a fleshless anatomy. The driver ahead, had on him better clothings, and looked a genteeler person. Thus clad as ‘a king of shreds and patches,’ he was conducted up the Chandney Chowk, and other populous streets of the city, to exhibit the irrecoverableness of his fall. He was then quietly led off with his son to a prison in Chizerabad, in old Delhi. There—a ruin amidst the ruins of the *quondam* capital—was he locked up in the vaults of a castle more than three hundred years old. He had but finished writing down the next day’s lessons for his son, and, taking some lentils—the only food he would touch for fear of poison, had gone to bed. His boy was fast asleep upon a carpet beside him. The noise of men under arms approaching his chamber then startled him. He at once guessed the meaning of their visit, and, seizing a knife that lay by, stood in a corner of the room. Seper Sheko also awoke. That no sympathy might be awakened in the assassins, the wily Aurungzebe had taken care to intrust the commission to a mortal enemy of Dara, along with two others of notorious ruffianism. These made their entrance by breaking open the doors. They first

seized the boy, and removed him to an adjoining apartment. Dara was next attacked, but he defended himself manfully, until overpowered by numbers. He had been thrown down, when his throat was cut by the enemy who bore him an old grudge. The head was carried to Aurungzebe, who had it placed on a dish, and washed clean, and the blood done away, to see that it was no other but Dara's. He little fell short in this to the Scandinavians of old, who drank out of the skulls of their enemies. Shedding a few crocodile tears, and drawing a moral lesson of 'Oh, unfortunate man,' he ordered the head to be taken away, and buried in the tomb of Hoomayoon. Such was the man by whose grave we stood, and over whose fate we mourned. It seems that the head ordered to be buried had never found its way to the grave. The sarcophagus of Dara is of such a small size, as to look like one over a child, and to give rise to the suspicion that only the headless trunk has been interred.

Imperial trifle that he was, *Jehander Shah*, lying near Dara, excites no sympathy for his fate. He loved the jollity of debauch, and exposed himself about the city in company with his favourite mistress, Lall Koor, a public dancing-girl. The nobles were offended, and the people were disgusted at the sight of vices in their sovereign, which reflected degradation on the meanest of themselves. Misconduct in a civilized government ends in recall, or at most, an impeachment. In a despotic government, it is rid by deposal and death. Before a twelvemonth had elapsed *Jehander Shah* was

hurled from the throne to the grave, and his dead body was exposed in the streets of Delhi. The death of cats and dogs that despots die, squares the account of their wrongs and cruelties.

Feroksere and *Jehander Shah*, lying near to each other, show that intimate relationship of cousins under the arms of death, which they could not do in life. To *Feroksere*, the English East India Company had sent an embassy in 1715. In that embassy had been a medical gentleman of the name of *Hamilton*. He cured the Emperor of an indisposition that had been a troublesome hindrance to the celebration of his nuptials, and so mightily pleased him as to get the first *firman* of free trade for his nation. The marriage took place with the daughter of the Maharajah *Ajeet Sing* of *Jodpore*. It was celebrated with a pomp and magnificence which surpassed all that hitherto had been seen in *Hindoostan*—‘and the *Rahtore Rajah*, from his independent territory, saw his importance acknowledged at the capital, whence he had in his infancy been conveyed with so much difficulty to escape the tyranny of *Aurungzebe*’ *Feroksere* had been a mere tool in the hands of the *Seiad* brothers—the *King-makers* of *India*. He was at last dragged forth from his hiding-place in the *seraglio*, placed in confinement, and then put to death.

Ruffeh-u-Dirjat and *Ruffeh-u-Dowlah*, the two brothers, lie side by side. They were like two sickly plants nursed in the recesses of the *seraglio*, who were killed by exposure to the rough breeze that blows about the

throne Consumption, and not the sword, sent them to an early grave

There is also *Alumgeer* II, the father of the prince who granted the Dewanny to the English He had assumed the pompous title of an ancestor, without possessing any of his qualities *Alumgeer* II. died of assassination by the orders of his vizier, Ghazi-ud-deen Umad-ul-Mulk The commission had been given to a trusty Cashmerian, who stabbed the Emperor with poniards, and threw the body out upon the strand of the Jumna There it was stripped by the people, and remained exposed for eighteen hours

Once more we went into the interior of the mausoleum, and were shown the crypt, where the last Emperor Bahador Shah had fled as to a hiding-place, to avoid falling an immediate victim to the fury of a heated, and elated, and vengeance-breathing enemy He was then past his eightieth year—it matters little whether of solar or lunar months His physical condition may well be imagined when we know that he had become decrepit, and weak, and quivering, with ‘ feeble hanging nether lip ’—his beard all turned white, his eyes grown dim and filmy, his gums toothless, and his cheeks sunk behind the jaw-bone—he who could hardly walk erect upon his legs, and seldom or never went out of the walls of his palace But age and infirmities had not quenched his thirst for power, or sobered his views with the conviction of the futility of human greatness, and when a change came over the spirit of his dream, and there glowed a bright kingdom in his vision, he identified himself with

the cause of the rebellious Sepoys The bubble of his hopes burst on the fall and capture of Delhi Conscious of his implications—at least of his answerableness for his shortcomings, he could well anticipate the fate that awaited him Under the instinct of fear, he sought to be out of harm's way But in the wide realm there was not a spot where he could securely hide his head To flee away across the sea or mountain was a physical exertion which required strength of nerves that he no more possessed In departing, therefore, from the hall of his fathers, he repaired to the cemetery where he expected to be shortly gathered to them There, in the sombre gloom that fills the tomb, and in a low crypt, did he spread a carpet, and sat cowering in fear—his life hanging by a brittle thread, and the ghosts of the murdered rising before him like Banquo's issue, to sear his eyeballs with the sight of their 'gold-bound brows' In vain did he invoke and implore the shade of the patriarch that slept before him to arise and shield the last of his race The enemy was upon his track, he was discovered, and dragged out from his hiding-place, to stand to the charges of his crimes, and expiate them on a foreign shore

The Shazadahs, who had shown themselves so hon-mettled in the beginning, and whose *bombasto-furioso* spirit evaporated in the end, had sneaked into a room on the top of the lofty gateway, and there fast shut themselves within stone walls, to prevent every oozing out of their whereabouts To give the account of their seizure in Hodson's own words —'I laid my plans so as

to cut off access to the tomb or escape from it, and then sent in one of the inferior scions of the royal family (purchased for the purpose by the present of his life) and my one-eyed Moulvie Rajub Ali, to say that I had come to seize the Shazadahs for punishment, and intended to do so, dead or alive. After two hours of wordy strife and very anxious suspense, they appeared, and asked if their lives had been promised by the Government, to which I answered most certainly not, and sent them away from the tomb towards the city under a guard. I then went with the rest of the sowars to the tomb, and found it crowded, I should think, with some 6000 or 7000 of the servants, hangers-on, and scum of the palace and city, taking refuge in the cloisters which lined the walls of the tomb. I saw at once that there was nothing for it but determination and a bold front, so I demanded in a voice of authority the instant surrender of their arms, &c. They immediately obeyed with an alacrity I scarcely dared to hope, for in less than two hours they brought forth from innumerable hiding-places some 500 swords, and more than that number of fire-arms, besides horses, bullocks, and covered carts, called *ruths*, used by women and eunuchs of the palace. I then arranged the arms and animals in the centre, and left an armed guard with them, while I went to look after my prisoners, who, with their guard, had moved on towards Delhi. I came up just in time, as a large mob had collected and were turning on the guard. I rode in among them at a gallop, and in a few words I appealed to the crowd, saying that these were the

butchers who had murdered and brutally used helpless women and children, and that the Government had now sent their punishment, and seizing a carbine from one of my men, I deliberately shot them one after another ' The dead bodies were then taken into Delhi, and exposed in a public place

From the top of the mausoleum a fine view is obtained of the country for many miles around Towards the north is distinctly visible the library in the Purana Killa, from which Koomayoon had the fall that brought on his death On the south, we saw the *Burra-Pul*, or great bridge, a long massive causeway on the high-road to Bullubghur, built in 1611—the same that Finch speaks of, 'a short way from Delhi is a stone bridge of 11 arches' The village of *Arab-ke-serai* lay spread out towards the west It was built by Hajee Begum for the residence and support of a number of Arabs, and has decayed now into an unimportant small place, in which are two fine gateways still covered with encaustic tiles No more are any Arabs seen here—'their descendants have long since left the place, or become so amalgamated with the surrounding population that all trace of them has passed away'

Mukburrah Khan Khanan is just outside Hoomayoon's tomb, and close to the Bullubghur Gate of Arab-ke-serai It was built by Mirza Khan, the *Khan Khanan*, son of Behram Khan, and the second of Akber's generals, for the tomb of his wife, but her body does not rest in the edifice He himself, dying in his seventy-second year, and the twenty-first of Jehangeer's reign, was buried in

this mausoleum 'It was originally principally composed of marble and red-stone, but in Asuph-ud-Dowla's time the marble was extracted and conveyed to Lucknow, and since then the building has fallen into a deplorable state of decay, the tomb itself being all but destroyed. It is built on a 68-arched terrace, which is in many places in ruins The mausoleum is in the form of a square, with four doorways hollowed in the walls, and bears but slight trace of its former splendour The dome is bare, and is seemingly built of rubble and masonry, the upper section forming a separate chamber, which has a strong cement floor, and, strange to say, though there are so many open windows, no birds have taken up their residence in the empty apartment' The Khan Khanan was a great scholar He has left a memorial of his literary labours in the translation of Baber's Memoirs from the Turkish into the Persian

Musjeed Esa Khan is a fine building, in the midst of a high-walled enclosure, having at the four corners four light pavilions, with cupolas of encaustic tiles The place is called Esa Khan's Kotla, from the nobleman of that name in Shere Shah's court, who built the place

The tomb of *Taga' Khan* This is over the remains of that foster-father and vizier of Akber, who had been killed by Adam Khan while at prayers, in 1561 The tomb is built of white marble and red sandstone

The really most beautiful building of all in this neighbourhood, and one from which may be dated the commencement of a new era in the architecture of the Moguls, is the *Chowsut Kumbha*, or Sixty-four-pillared

Hall In design and structure, it has anticipated the elegance and tastefulness of Shah Jehan's buildings. The style is light and airy, and one might trace in it the model of the future Dewann-Khas. Nothing but the finest white marbles enter into the composition of its walls, pillars, domes, and everything. The edifice is square in shape, and forms a new species of mausoleum. In it lies interred Aziz or Khan Azim, the son of Tagah Khan, and one of the foster-brothers as well as generals of Akber. His sarcophagus is elegantly carved and highly polished. 'This nobleman having been long absent in the government of Guzerat, his mother prevailed on Akber to invite him to come to court. Aziz excused himself, and it appeared that his real objection was to shaving his beard and performing the prostration. Akber, on this, wrote him a good-humoured remonstrance, but Aziz persevering, he sent him a positive order to come to the capital. Aziz, on this, threw up his government, and after writing an insolent and reproachful letter to Akber, in which he asked him if he had received a *book* from heaven, or if he could work miracles like Mahomet, that he presumed to introduce a new religion, warned him that he was on the way to eternal perdition, and concluded with a prayer to God to bring him back into the path of salvation. After this explosion of zeal, he embarked for Mecca without leave or notice. In a short time, however, he found his situation irksome in that country, and returned to India, where he made his submission, and was restored at once to his former place in the

Emperor's favour and confidence' Orthodox Mussulman as he was, the tenets of his creed had not hardened the natural goodness of his heart, and the wealth and influence that his position commanded were often employed in relieving the wants of the poor and destitute. He is said to have been accustomed to feed the needy with food stuffed with *ashruffes*, and the memory of his benevolence has passed into a proverb—

*Kokul Tash Azim Khani-Khanna,
Jeska khamameh battana*

Khani Azim of benevolent mood,
Who fed the poor with coins in his food

The date of the Chowsut Kumbha is A D 1600

In tracing back from Arab-ke-serai towards Purana Killah, to the left of the road, was pointed to us the *Lal Bungalow* 'There are two tombs of red sandstone with domes the larger was built by 'e Emperor Hoomayoon before his expulsion from his kingdom, about A D 1540, in honour of some of his wives, or as a place of residence for them, and in the smaller tomb, Lal Kowur, wife of the Emperor Shah Alum II, lies buried, and after her the buildings are termed Lal Bungalow'

The *Kala Mahl*, close to Purana Killah, and built in 1632, 'is now a complete ruin, but is a striking object from the great extent of ground the buildings occupy. The original plan seems to have been an open courtyard, flanked by domed galleries, which below are completely broken through. The gateway must have been handsome, but it is fast falling to pieces'

Once more a passing view of the Purana Killah—

and once more through the scenes of ancient Indra-prastha. Old Jumna can best tell about the site of that memorable city. Her different channels in different ages have written upon the surface of the land enduring records, that should be read and compared with the accounts of the Mahabarata and of tradition.

Facing Firoz Shah's Lat is a large and high-walled enclosure that is now used as the Jail. It was formerly a *serai* or resting-place for travellers, built by the Princess Jehanara of benevolent memory.

November 9th — Shah Jehannabad This is the third day from our arrival at Delhi, and all this precious while we have been out and out repeatedly to see only heaps of ruins, and speculate among tombs—boring the reader with 'sermons in stones,' and inflicting upon him inappreciable stuff about antiquities, not worth a sixpence in the world. To-day, we resolve, like a man who repents the folly of ^{it} misspending time, not to have to do anything more with old bricks and rubbish, but to see the city that we have come to see—to go through its most interesting curiosities, to move about among its living men, to know how they fare at this place, to enjoy some of their *tamashas*, and then bid them a good-bye, and pack off. Thus resolved to make a good use of the little more time that we have to stay here, as well as not to ignore that the patience of the reader has no rubber-like tension, we set out this morning to see the city that really stands upon the map under the name of Delhi—the *Del-hi*, or Heart of his Territories, as termed by Shah Jehan. No more the stillness of a defunct

city, but eternal bustle and animation in its stead—the contrast between the two is as strong as between light and darkness. In the one, you tread upon thousands and tens of thousands of Mussulmans' tombstones, with no ghost to take umbrage at your nonchalance. In the crowded thoroughfares of the other, you cannot move on for two yards, but have to keep an eternal look-out, and remember not to commit yourself by furious driving and manslaughter. Here, you are in a city where streams of a living population continually pour through the streets, presenting endless patterns of male and female faces, each a subject for ethnic or physiognomic study—where men buzz, and bazar, and make and expend money—where poojahs and prayers resound from the temples—where the booming of cannon announced the return of the Governor-General from the Hills—and where the note of preparation is heard for the coming Durbar, to come off 'merry as a marriage-bell,' in spite of his Aurungzebe-like contempt for show and pomp. It is the city that Bernier and Thevenot saw and described two hundred years ago. Many a time has Delhi been taken and retaken, destroyed, rebuilt, and destroyed again. Twice had it been deserted for Avanti and Agra. But, at last, towards the middle of the seventeenth century, the city was built that stands yet, surviving the shock of many a revolution, and the overthrow of many a dynasty. It was founded under the culminating days of Mogul rule. The monarch who then sat upon the throne of India was the first and richest upon earth. His exchequer

was filled with the wealth obtained partly by presents, partly by purchase, and partly by plunder. More than a hundred millions of subjects obeyed his behests from Candahar to the Chersonese. The varied population possessed skill and genius, developed by the tranquillity and patronage of nearly a hundred years. Added to this, ingenious artisans from France, Italy, and other places of Europe, sought the realms of the Mogul for that remuneration which they could not get in their native countries. Workmen and labourers were not less abundant than draught-bullocks, horses, elephants, and camels. The ruins of Old Delhi afforded the gathered materials of several hundred years, and there were the quarries of Sicri and Bhurtpore to get an inexhaustible supply of freestone from. Here, then, was a gigantic government, endowed almost with creative power, and it is said—‘Let there be a city,’ and there arose a city, as if by enchantment.

City-building then was undertaken from very different motives to those in our days—very seldom from political or commercial reasons, but generally from the will and pleasure of a monarch. Because Shah Jhan sweated, and thirsted, and panted for breath under the summer heats of Agra, and because, perhaps, the too burnt and bronzed the fair face of Mumtaza, he willed to transfer his capital to Delhi, and thousands of house-owners, who had to follow in his train, had either to leave their properties behind, or to sell them for a nominal price. Though three successive Governors-General shortened their lives, one Financier came and was con-

signed to the grave, and another broke his health and went home to recruit it, still the removal of the metropolis from Calcutta has not taken place, considering the immense interests jeopardized. Such a removal would be worse than an earthquake or an inundation. The crores of rupees that have been laid out on Fort-William, the Government House, the Town Hall, the High Court, the Bank of Bengal, the Post-office, and the innumerable palace-like buildings of our city, would not then retain any value in the estimation of men. The credit of the municipality would be shaken to its foundation. Properties that are now fetching 2000 rupees per cottah would then be of little more value than that fetched by an acre in the Sunderbunds, or in Cachar. The greatest house-owner who is now esteemed a *millionnaire* would find himself reduced to a provincial gentleman. Money has to be made now by honest and life-long labours—and not by looting, that men can suffer to-day, and be at ease to-morrow. The health of the Viceroy cannot be a reason in our day for the building of a new City.

Not so were the properties of the ancient Agrawal-lahs respected or cared for by Shah Jehan. He wished to remove to a more sanatory locality, and a city was laid out upon a gigantic scale. The site chosen united both a prospect of beauty and safety of position,—for poetry has always had a share with politics in fixing the situations of all the celebrated capitals of the world. It was upon two rocky eminences or spurs of the Aravalli, that protruded themselves so far from the interior as to be almost washed by the Jumna. They are known

under the names of Jujula Pahar and Bejula Pahar. The first preliminary in building a city is to fix its size, —and a space, five and a half miles in circumference, was measured out, whether by means of the thongs of an ox-hide, as in the instance of Carthage, or by the marks of a lance, as in the case of Constantinople, is not known but certainly not by means of the tape of our present civil engineers. The circumference of this space was enclosed by a wall, excepting the river-side, leaving passages for ingress and egress at intervals. It is only in the cities of the last hundred years that walling has been dispensed with, and old Lycurgus's saying appreciated. The next step was to chalk out the roads, and they were done, forming nearly a right angle—one from north to south, and the other from east to west. Then had to be built the palace or citadel, and it rose immediately upon the river-bank, for cooling breezes across the waters, and fine open landscapes. All that insured physical comforts and secure sleep had been provided. But the king had a conscience that oft stung him with the remembrance of dark deeds, and he built a mosque. Not to be confined to one dull spot, he also built a garden. This completed the city, and it was denominated Shah-Jehanabad. Nought more constitutes the city of a despot—no colleges, no hospitals, no museums, no public squares, no promenades, and no ghauts. He builds only what is needed for himself, and leaves the people to shift for themselves.

Man appears to have originally taken his plan of city-building from his own mechanism, and if one were

in a humour to ask, how is Shah Jehan justified in styling his new capital as the Heart of his Kingdom, why, he might find the auricle and ventricle in the *Deuannium* and *Dewanni-khas*, and the principal artery and vein in the two roads, one branching off from the Delhi Gate, and the other from the Lahore Gate of the palace. In the Roman empire all roads led to Rome not less than in the Mogul empire to Delhi,—and this made the fibrous system in the great body-politic. The reader must decide whether the Jumma Musjeed can be properly likened or not to the lungs—the action of which made the pulse of the kingdom felt at the furthest ends to be beating regularly *Mahomedan*.

Though Shah Jehan invited no man to follow him, and held out no inducements to settle in his new city, still its peopling went on at a rate which the energy, the perseverance, the glowing reports, and the premiums of Reclamation Companies can never secure to populate their Utopias. Like a loadstar, the new capital attracted men from all quarters. The Omrahs followed to shine round the throne with lustre borrowed from royalty. The middling classes changed their habitations, to reap benefits from a location in the great centre of business. The commonalty repaired to the new abode, to place themselves within the pale of royal munificence, patrician liberality, religious charity, and the ten thousand calls for the use of their labour and limbs. It has been observed by a great writer, that ‘wherever the seat of government is fixed, a considerable part of the public revenue will be expended by the prince himself,

by his ministers, by the officers of justice, and by the domestics of the palace. The most wealthy of the provincials will be attracted by the most powerful motives of interest and duty, of amusement and curiosity. A third and more numerous class will insensibly be formed, of servants, of artificers, and of merchants, who derive their subsistence from their own labour, and from the wants or luxury of the superior ranks. The king creates the metropolis. His viceroys create the provincial cities. Their deputies create the second-rate towns,—and so on, till the last village is formed by the *Mundul*, or head-man. It is always public establishments that help to constitute the population of a place, by the expenditure which the officers make of their wealth in the construction of works for private pleasure, or public convenience. There is no other philosophy in the peopling of a new settlement. Men must get something to eat, and not go and die, if a new port is to be peopled.

To go through the details, and compare what Delhi was and what it is now, the tourist should start, Bernier in hand, upon a drive up the road which goes round the city from the Cashmere Gate to the Delhi Gate. The circling sweep of an embattled wall, enclosing the city, is seen to be much in the same state as before. It is strong and high, built partly of masonry, and partly of stone. Along this defence are disposed, at the distance of a hundred paces from each, other small round towers, projecting towards the sky. There was no ditch, says Bernier, then dug round the walls. Neither were the ramparts mounted with any artillery. The parapets

only were loopholed for musketry. The 'original round towers formed into angular bastions,' the 'crenelated curtains,' and 'the fine glacis covering three-fourths or more of the height of the wall,' that now meet the eye, are the additions and improvements of English engineers of the present century. These alterations, adding considerably to the strength of the fortifications, added much to the cost of our Government in the Mutiny of 1857.

In the wall are spacious openings for entrance into, and egress from, the city. Over them are erected high and handsome arched gateways, which again are surmounted by towers, that formerly answered the purpose of stations for the city guards. These entrances principally derived their names from the satrapies towards which they pointed. They are called the Cashmere Gate, the Mooree Gate, the Cabul Gate, the Lahore Gate, the Furashkhana Gate, the Ajmere Gate, the Roum or Turkoman Gate, and the Delhi Gate. There are two more gates—the Raj-ghaut, which is to the east, facing the Jumna, and the Calcutta Gate, to which, ere this, led up the high road from Calcutta, and where now the Rail has fixed the terminus of its progress from that city. Among these numerous gates are two or three the names of which will always be remembered in connection with some of the proudest exploits in the military annals of the English in the East.

Finishing the circuit, you re-enter the city by the Delhi Gate, and fall into the famous *Chandney Chouk*, or Silver Street, a name that has become common to the

principal avenue in all the great cities of India, excepting in Calcutta, where the street of that name, inhabited by no bankers or goldsmiths, but stable-keepers, is certainly called by a misnomer. The Chandney Chowk reminds an Englishman of Cheapside, and a Bengalee, of the Chitpore Road. This spacious *boulevard* runs north and south from the Palace Gate to the Delhi Gate. Its length is more than three-quarters of a mile, and breadth about fifty yards. The aqueduct, running along the middle, was formerly of redstone, but is now of masonry. When Bernier was here, the two sides of this street were lined with terraced arcades, divided by partition walls, for the purpose of making each division a separate shop. Behind each shop was a *tuh-khanah*, or low under-ground cellar. Over this, the *bunneahs* and shopkeepers built their houses in a handsome range, which imparted to the street a very interesting appearance. Traces of some of those topographical features may be discerned even now, after the lapse of two hundred years. The Chandney Chowk, with its avenue, its aqueduct, and its *trottoir*, is a pathway that surpassed all our expectations. The like of it is not seen even in Calcutta. No banker now tells down the *ashruffy* on his counter here. No goldsmith carries on the traffic in the precious metals, and there is no jeweller to sell pearls and diamonds. In their stead are sweetmeat vendors, small mercers, and provision-shops. How gay it must have been when Dara, who always resided in the capital to be near his father, passed often up and down it in brilliant cavalcades,—when Aurung-

zebe, after offering his devotions at the tomb of Nizam-ud-deen, and paying a visit to the sepulchre of his great-grandsire Hoomayoon, slowly advanced, riding upon an elephant, at the head of his victorious troops to make his entry into the palace,—when emperors went through in magnificent processions on their birth-days and regal tours, with *cortèges* of ambassadors, omrahs, and other dignitaries, and when *Shazadahs* and *Shazadees* made a show of their bridal splendour, like that in the tale of *Lalla Rookh*. In 1793, ‘there still were handsome houses on each side of the way, and merchants’ shops well furnished with the richest articles of all kinds’ But now this promenade is no longer the rendezvous of the merchants and shopkeepers of Delhi. No longer, in the afternoon, remains the celebrated Chandney Chowk, that bustling scene which gave a good opportunity of seeing native costumes and Delhi life. ‘Its glories have ceased, and it is unlikely that the scenes of gaudy pomp once there enacted will ever again meet the eye. The shops are probably as brave in outward show as they ever were, but the moving throng of richly-dressed natives riding on caparisoned horses, lounging on their elephants, or borne along in parti-coloured palankeens, have passed away for ever. To the lover of the picturesque this may seem to be a pity—in an artistic point of view it is, but the British residents at Delhi probably feel more certain of their lives now that the offscourings of Bahadur Shah’s court are no longer at large.’

The other great pathway is likewise from the palace

to the Lahore Gate It stretches east and west, and, except that it is much longer than the Chandney Chowk, it is equal in many respects to that street Towards the end of the last century, 'the inhabitants had spoiled the appearance of both these streets by running a line of houses down the centre, and across them in some places, so that it was with difficulty a person could discover their former situation without a narrow inspection' It is this which has occasioned the slight irregularities in the thoroughfares, that were originally laid out in a right angle Bishop Heber saw a channel of water pass also through the middle of this street But it has been done away with, to make a *trottoir*, or raised walk for foot-passengers, in its room, shaded by noble trees on either hand, with lamp-posts at intervals Now that the *Deuallie* is at its height, we had a faint image of the best days of the Chandney Chowk in the gaiety of its shops, and the people out in their holiday-clothings

Jumma Musjeed—Close to the Chandney Chowk is the Jumma Musjeed, without seeing which no traveller can leave Delhi The great eastern gate being closed, we had to go round, and alight before the flight of steps at the northern gateway In the little angular plot of ground towards our right, were some half-a-dozen sepulchres—of faithful who reposed in holy 'church ground' Coming up, the porters at the gate, finding us to be Hindoos, and, *ergo*, worshippers of idols, forbade us to cross the threshold without leaving our shoes behind Reduced as the Patan has been to coolies, and

cart-drivers, and duffries, and khidmudgars, and coachmen, and grooms—and reduced as the Mogul has been to a do-nothing, lazy sensualist, to a coffee-sipper, and to a pipe-smoker, the Mussulman is a fangless cobra, that bides the time to raise his head from the dust. He sufficiently humbles himself before an Anglo-Saxon, but before a Hindoo immediately recollects the days when he was paramount. It is the Hindoo, however, who first prohibited the Mahomedan to enter and profane his temples. The Mahomedan retaliates by shutting out the Hindoo from his mosques. Not caring to stand upon punctilio, and in order to avoid much ado about nothing, we entered bare-footed, and passed on to the courtyard. The day has gone by when it would have made the sword of a haughty Mogul leap from its scabbard, to behold an infidel dare to intrude into the sacred precincts. But not only did we intrude, but enter with uncovered heads and an open umbrella—offences that were instant death for a man under the old *régime*.

Assuredly, the Jumma Musjeed is one of the grandest temples ever raised by man. That which St Peter's is to the Christians, the temple of Juggernaut to the Hindoos, is the Jumma Musjeed of Delhi to the Mahomedans. It is the second most remarkable building in India—being next in rank to the Taj. Had it been wholly of white marble, the grandeur and effect would have been immeasurably greater as it is, the redstone of the colonnades, and the pavilions, and the courtyard, and the gateways, seems to be a blemish in

the design, though it may have been intended to set off the more the beauty of the white marbles of the mosque by contrast. The Pearl Mosque of Agra is stainless, ethereal, and Peri-like. The Jumma Musjeed of Delhi has more an earthly air about it. No other fault can be detected by the most fastidious *connoisseur*. This mosque of Shah Jehan is another proof of the triumph of the Mogul over the Kootub Musjeed of the Patan.

In all Delhi, the highest building is the Jumma Musjeed, towering above every other object, and seen from every part of the city. It stands elevated on the rocky eminence of the Jujula Pahar, the altitude of which is thirty feet above the surface of the ground. The rock has been scarped and evened for the mosque. Round it, as in Bernier's time, once more now run four long and wide streets, to lead men from all quarters to the various gateways of the sanctuary. The entrances are on the north, south, and east—the last being the principal, and by far the most splendid. They are approached by flights of large circular stone steps. The doors are covered throughout with plates of wrought brass, mistaken for copper by Bernier.

The terrace or platform, upon which the mosque has been reared, is a square of fourteen hundred yards, paved with fine large slabs of red sandstone. Three sides of the magnificent terrace are enclosed by a beautiful arcaded colonnade of the same material, with octagonal pavilions of white marble at the corners. In the centre of the quadrangle is a pretty marble reservoir of clear and abundant water, excavated, indeed, with im-

mense labour in the solid rock The water comes underground from a distance of some three or four hundred yards, and is supplied by machinery from the canal None but the faithful are allowed to perform ablutions in the reservoir Our servant had unawares dipped his feet, and was severely scolded for the profanation—if it were the Mogul Raj, his head would have been at once off from his trunk The Mussulman who attended told us, that the slabs of the whole pavement numbered 50,000, and that there could sit as many or more persons for prayer, on a festival This may, or may not, be an Oriental exaggeration But the actual number of kneeling figures that met our eye was some six or seven in different parts of the platform

The mosque itself rises on the west of the platform, indicating the direction of Mecca In shape, it is an oblong, two hundred and one feet in length, and one hundred and twenty feet in breadth The top is surmounted by three magnificent domes of white marble, crowned with richly-gilt copper *culisses* On the two flanks are two tall minarets, the fluting of which is composed of white marble and red sandstone, placed vertically in alternate stripes They are each 130 feet high, and crowned with light, elegant, white marble octagon pavilions The front of the mosque is divided into ten compartments, of which the high, wavy semi-circular arches are beautiful to perfection On the facings of the cornice are inscriptions of black marble inlaid in the white marble, in the Nuski character, giving an account of the date of, and the sums spent on,

the building The floor of the mosque is paved throughout with flags of white marble, decorated with a beautiful black border The flags are about three feet long, by one and a half broad, and their number is 900, capable, as it evidently appeared, of holding 2000 persons Near the *Kibla*, in the compartment beneath the central dome, is a handsome *niche* adorned with a profusion of frieze-work Close to this is a pulpit, which is said to have been cut out of a solid block of white marble, with the steps and balustrades Upon the wall over the *niche* was shown an autograph of Shah Jehan, and also one of the ex-Emperor Bahadur Shah

In the quadrangle, in the north-east as well as at the south-east, 'are pillars, on the tops of which are fixed marble slabs, on one of which is engraved the Eastern Hemisphere on the other, there are marked certain hour lines, each has an upright iron spike or gnomon, and the shadows shown by the sun indicate to the faithful the time of prayer' There is also at the north-east corner of the colonnade a little chamber formed by a highly-worked ivory screen, in which they show you the *book* of the Mussulmans* This is the manuscript of a chapter of the Koran in the hand-writing of Imam Hossein's father There is one also of Imam Hossein himself It is kept carefully wrapt up like a *khureta* of the Turkish Emperor to the Governor-General The precious manuscript was handed to our

* The Koran, the Old and New Testament, and the Psalms of David, are called *books* by way of excellence, and their followers, 'People of the Book.'—*Elphinstone*

infidel hands for examination it is in parchment, the characters Kufic, and the writing, fair and bold, of a trained penman Turned over and over to detect if it was a trick, but could come to no decisive or satisfactory conclusion The Hindoos cannot show a manuscript of the Vedas in Vyas' handwriting The Christians cannot show the original of the Gospel in the handwriting of the Apostles It must be an uncommon piece of good luck for the Mahomedan to have a copy of the Koran by the hand of the Prophet's grandson The rarity is said to have been procured by Shah Jehan, and is revered with the holiest feelings They profess to show here also a hair of Mahomed's beard—as they show a nail of the Cross, and a robe of the Saviour, in Moscow ' ' ' The greatest curiosity of all was a print of the Prophet's foot, on stone turned into wax—which out-Buddhisted the Buddhists of every age The foot was of such a small size, as sufficiently to indicate Mahomed to have been a short-statured, *kota-gurdaned*, or low-necked, *man*—and all low-necked men are proverbially the greatest *dooshmuns*

‘The size, the solidity, and rich materials of the Jumma Musjeed,’ says Heber, ‘impressed me more than anything’ of the sort which I have seen in India ‘There is a chaste richness, an elegance of proportion, and a grandeur of design in all its parts,’ observes Russell, ‘which are in painful contrast to the *mesquin* and paltry architecture of our Christian churches’ How different is it now from the palmy days, when, if the *Nemazee Aurungzebe* did not visit it at least once a day,

‘the shops of the city would have been closed, and the whole kingdom in a state of ferment’ The revival of the *jexia*, or poll-tax, by that monarch, had excited the greatest discontent among the Hindoos ‘Those at Delhi and the neighbourhood assembled in crowds, and besieged the king’s palace with their complaints and clamours No attention was paid to these remonstrances On the next Friday, when the king was going in procession to the mosque, he found the streets completely choked by the crowd of suppliants He waited some time in hopes that a passage might be opened by fair means, but as the mob continued to hold their ground, he ordered his retinue to force their way through, and many persons were trampled under-foot by the horses and elephants’ The following extract of an account, published in the *Delhi Gazette* in 1852, would help to give an idea of the manner and style in which the last of the Timoorians performed some of his ceremonies in the Jumma Musjeed — ‘A few days since, the representative of the Royal House of Timoor, the veritable Great Mogul of British history, and master of Hindoostan, and the rest of the universe, according to traditions which were accepted as realities but a century since, celebrated at the Jumma Musjeed (the principal mosque in Delhi) the solemn festival which closes the fast of the Ramazan Nothing of regal pomp was wanting to keep up the semblance of kingship Banners waved and guns thundered, and as the monarch’s elephant passed slowly along the line of procession, military bands struck up in succession, “God save the Queen,” while the English

present uncovered their heads, and his Majesty, who never deigns to return a salute, reverentially counted his beads. But for the undisturbed presence of booted unbelievers in the galleries which surround the sacred edifice, and the reckless way in which a couple of sowars (horsemen) hustled the crowd right and left, to force a passage for a solitary and unarmed European, one might have fancied that the days of Aurungzebe had come back again, and the English were a handful of submissive traders, only too glad to purchase at any price the blessing of being allowed to wear their heads and fill their pockets.

The Jumma Musjeed was commenced in 1629, and finished in 1648. It is said to have cost ten lacs of rupees. This was when coarse rice sold at about four annas the maund, sugar at about one to two rupees, and ghee at some four to five rupees*. Now that food and labour have increased tenfold in value, such a building would cost at least four times as much. The Jumma Musjeed was a hornets' nest in the Mutiny of 1857, and its demolition had been warmly urged. Luckily, the advice given under excitement and blind rage was not followed, and the English name was spared from the obloquy of Vandalism. It was a greater triumph to let it stand, and make it forbidden ground to the approach of Mahomedan feet. The mosque was restored only a year or two ago. The great eastern doorway yet remains closed,—and nought could be so sore a humiliation to a follower of the Prophet, as to have to come to his

* Refer to Abul Fazil for the accurate price

sanctuary facing north and south, which compels him to ignore the position of the setting sun, and that sacred of all the cardinal sides—the *west*, towards which rose that Prophet, and lies the most famous shrine of his pilgrimage—Mecca

Our next excursion was to the Fort, or Palace of Shah Jehan, which resembles a city on a miniature scale. In circuit, the high red walls encompassing it are a mile and a half. The space enclosed is 600,000 yards. There is no wall on the river-face. Bernier's account holds true to the present day, so far as the walls are five to six feet thick, forty to fifty feet high, and flanked with turrets and cupolas at intervals, similar to those on the walls of the city. They are built of granite, but possess no more the beauty of polished marble. The wide and deep moat round the walls, that he describes as full of water, and abounding with fish, is now all dry—the freestone pavement being beat upon by the sun. No longer, also, beyond the moat, are there any gardens extending to the skirts of the royal abode. He saw upon the walls a few field-pieces pointing towards the town. They do so yet, but now the 'defences are inconsiderable against the effects of a moderate-sized battery.'

No alteration appears to have been made in the portal alluded to under the name of the Lahore Gate. The entrance has to be approached through an out-work, and consists of a large and lofty Gothic arch, surmounted by a tower ornamented with pavilions. But over it a flag now waves in the air, that would be

an eyesore to him, if he were to see it—and in the tower where Danishmund Khan, his master, may have had occasion to mount guard for having been the Mayor of the city, are now the apartments of British artillerymen. Immediately after the gateway an open octagonal court for the admission of light and air presents itself, and then there is a long and lofty vaulted aisle, like that of a Gothic cathedral. Whoever passes through this entrance must acknowledge it, with Heber, as ‘the noblest gateway and vestibule that he ever saw.’ Very hard fighting only could have carried it under the science of ancient war. The ‘finely-carved inscriptions from the Koran,’ and the ‘paintings of flowers,’ spoken of by the Bishop, have all disappeared under the cheap and magnificent *white-wash* of modern days. Up in the rooms of the tower was massacred the unfortunate officer who held the command of the Palace Guards in 1857.

From the vestibule, in former days, you descended into a long wide street, divided by a canal, that Shah Jehan had dug to bring water to his seraglio. The two sides of this street were flanked with walls between five and six feet high, and four feet broad. A little beyond the walls were enclosed arcades communicating with each other in the form of gates. It was upon this elevated station that the registrars, clerks, and other petty officers of the Mogul government transacted their business, without being interrupted by the horses and people that passed the street,—and it was also upon this spot that the Munsubdars, or petty Omrahs, mounted guard at night to protect the imperial residence. Heber

saw the greater portion of these buildings 'in the state of a ruinous and exceedingly dirty stable-yard.' Russell observed them as 'mean houses in various stages of decay,' most of them 'shut up and deserted,' and the rest 'used as magazines of corn, and shops for the encouragement of a sickly traffic with the few miserable men and women who found shelter within the walls of the palace' We found not a trace of them, except in heaps of rubbish and scattered stones, which were being removed for clearance Hereabouts 'is the well, sheltered by a large tree, at which the poor English ladies were murdered'

There was next, as Bernier writes, a spacious court, enclosed on all sides by arched walls, that led to the abode of the emperor It was entered by a majestic gateway, that reared itself against one of the arched walls, and bore aloft upon its top the *Nowbut*, or *Nagarra Khanna*, for striking up the great state kettle-drums These were sounded at regulated hours of the day and night, and produced 'a certain symphony not displeasing to the ear heard from a distance' The *Nowbut-Khanna* exists, but it is no longer used as a Music Gallery, but an Adjutant's Office Thundering guns, instead of a kettle-drum, announced the arrival of the Viceroy from Simla

Facing the *Nowbut-Khanna* on the inside, about a hundred and twenty yards distant, is the first suit of the royal buildings, styled the *Deuanni-aum*, or the hall of public audience The ranges of two-storied buildings, once about this place, with their walls and arches

adorned with a profusion of the richest tapestries, velvets, and silks, have all disappeared. The Dewanni-aum of Shah Jehan is considerably larger and loftier than the building of the same name at Agra. It is a quadrangular hall, open at three sides, the roof of which is supported upon four rows of tall redstone pillars, formerly ornamented with gilt arabesque paintings of flowers, but now covered with the eternal whitewash. The building was now occupied by the troops, and it was a great disappointment for us to miss the celebrated Marble Throne which all travellers speak of with admiration,—though it was in a state, we were told, that did not make it a very great curiosity. This throne is in an elevated recess, or niche, in the back-wall, from which it projects into the hall, in front of the large central arch. There is a staircase to get up to it, the seat being raised ten feet from the floor. The size of the throne is about ten feet, and over it is a marble canopy supported on four marble pillars, all beautifully inlaid with mosaic work exquisitely finished, but now much dilapidated. In the wall behind is a doorway, by which the emperor entered from his apartments in the harem. This wall is covered with mosaic paintings in precious stones of various birds, beasts, fruits, and flowers. Many of them are executed in a very natural manner, and represent the birds and beasts of the several countries ruled over by Shah Jehan. On the upper part, in the centre of the wall, is represented, in the same precious stones, and in a graceful attitude, the figure of an European in a kind of Spanish costume, who is playing

upon his guitar.' This has been interpreted into a group of Orpheus, charming the birds and beasts with his music, and is what decides the work to be from the hands of a French artist, mentioned by Bernier under the name of La Grange, *alias* Austin de Bordeaux.

Upon this throne did Shah Jehan seat himself every day at noon, to receive the compliments or petitions of his subjects. He appeared on such occasions in great state, preceded by a *cortège* of mace-bearers, bearing silver figures upon silver sticks. His sons sat on each side of him, decked in costly apparel and jewels. Behind them stood in array eunuchs in rich liveries. Some of them drove off flies by moving *chowries* made of peacocks' feathers. Others waved fans of coloured silk or velvet, embroidered with gold and precious stones. The *chobdars* and other messengers waited next in respectful silence to receive the commands of the sovereign. On a fine large slab of white marble, raised some three feet above the ground, and fenced with silver rails, stood the vizier and other secretaries, in front of the throne, to hand up petitions to their master, and to receive and convey his imperial commands. Next to them stood in humble attendance tributary Rajahs, dependent chiefs, and ambassadors from foreign princes. Beyond them was the place for the *Munsubdars*, who showed themselves in the same attitude of respect and humility that marked the demeanour of the other attendants in the hall. In the furthestmost part of the building, as well as in the outer

court in front of it, thronged all sorts of people and visitants in one promiscuous crowd

Thus hedged round by divinity, sat Shah Jehan, as the Vicegerent of God upon earth, with his face turned towards Mecca—his Great Mogulship, after all, being elevated not more than ten feet above the level of mankind ‘As the people approached over the intervening one hundred and twenty yards, between the Nowbut-Khanna and the hall of audience, they were made to bow down lower and lower to the figure of the emperor, as he sat upon his throne without deigning to show, by any motion of limb or muscle, that he was really made of flesh and blood, and not cut out of the marble he sat upon’ He sat there for dealing summary justice to humble suitors and applicants If any petition was raised afar in the crowd, it was ordered to be brought, and the contents read to him The parties concerned were directed to approach, their case was heard, and the verdict given upon the spot To give a sample of the justice of his Great Mogulship ‘A young man laid before Shah Jehan a complaint, that his mother, a banian, was possessed of immense wealth, amounting to two hundred thousand rupees, who yet, on account of alleged ill-conduct, withheld from him all participation The emperor, tempted by hearing of so large a fortune, sent for the lady, and commanded her, in open assembly, to give to her son fifty thousand rupees, and to pay to himself a hundred thousand, at the same time desiring her to withdraw The woman, however, by loud clamour, again procured admittance, and coolly

said —“ May it please your Majesty, my son has certainly some claim to the goods of his father, but I would gladly know what relation your Majesty bears to the merchant, my deceased husband, that you make yourself his heir ” This idea appeared to Shah Jehan so droll that he desired her to depart, and no exaction to be made ’

Naturally, the hall where such justice was administered could not long remain to be a place of that kind The Great Mogul fell in time from his high estate He got quietly to eat off a fine pension No suitor or applicant remained to him to disturb his noon-day *siesta* The Dewanni-aum, no more trod by any human feet, fell into neglect The marble throne has been for a long time covered with whitewash The ‘inlaid work on the pillars of green blood-stone foliage, together with the mosaics of birds and fruits, and the curious mosaics of Orpheus charming the beasts with his music, the masterpiece of Austin de Bordeaux, have nearly all disappeared ’ When Bishop Heber saw it, ‘ this hall was full of lumber of all descriptions, broken palankeens and empty boxes, and the throne so covered with pigeons’ dung that its ornaments were hardly discernible How little did Shah Jehan, the founder of these buildings, foresee what would be the fate of his descendants, or what his own would be ! “ Vanity of vanities ! ” was surely never written in more legible characters than on the dilapidated arcades of Delhi ! ’

‘ On one of the pillars of the Dewanni-aum,’ says

Sleeman, 'is shown the mark of the dagger of a Hindoo prince of Cheetore, who, in the presence of the Emperor, stabbed to the heart one of the Mahomedan ministers who made use of some disrespectful language towards him. On being asked how he presumed to do this in the presence of his sovereign, he answered in the very words almost of Rhoderic Dhu,—

‘I right my wrongs where they are given,
Though it were in the court of Heaven’

This is evidently a version of the story the scene of which was the Dewannī-aum at Agra, and not the Dewannī-aum at Delhi.

The next suite of apartments is the *Dewannī-Khas*, or the hall of private audience. There is certainly much to admire in this building, but the expectations raised by reading are not half fulfilled. In richness of materials it may stand unrivalled, but in point of architectural design it does not possess more than ordinary excellence. The Chowsut Khumba has certainly anticipated it by half a century, and, since that, no radical progress is marked that might have been expected to be made under the impetus and auspices of a great architectural monarch. Of its kind, the Dewannī-Khas may be considered as the highest effort—the ultimatum of Mogul architecture. But as such, it does not exhibit that model of perfection which is a proof of the highest artistic genius. The spectator is merely charmed, not struck by any extraordinary magnitude or novelty. The building is simply elegant, not colossally great to carry out

the impressions of your reading That which wealth, rather than genius, is able to create, has been created with eminent success

Rising from a terrace, elevated some four to five feet from the ground, the Dewannī-Khas forms an oblong-shaped pavilion, which measures 150 feet in length, by 40 feet in breadth The height is well-proportioned to these dimensions The building has a flat roof, supported upon ranges of massive arcaded pillars, all of a rich bluish-white marble Between each of the front row of pillars is a balustrade of the same material, chastely carved in various designs of perforated work The cornices and borders are decorated with a great quantity of frieze and sculptured work The top is ornamented with four elegant marble pavilions, with gilt cupolas In short, the Dewannī-Khas is an open, airy, and lightsome building, possessing in the highest degree all those features which, suggested by local climate, form the peculiarity of Indian architecture It is advantageously situated near the river, and affords, on a sultry night, the best place for delicious zephyrs to fan you to sleep

Nothing that is recorded in fiction or fact comes up to the magnificence of this hall Mere traces remaining of that magnificence are enough to show that the reality of wealth develops those ideas of grandeur, which surpass all the imaginings of imagination The gorgeous Pandemonium of Milton, of which the idea may have been taken from Bernier's account of the Mogul court, is eclipsed by the Dewannī-Khas, the grandeur of which

is not apocryphal, but a realized fact That 'jasper pavement,' which the mighty poet deemed to be so rich as to adorn the court of heaven, is seen here by every individual with his eyes broadly open The pillars and arches are ornamented with tendrils of bright flowers and wreaths of bloodstone, agate, jasper, cornelian, and amethyst, that seem 'snatched as it were from the garden, and pressed into the snowy blocks' There was a rich foliage of silver filagree work covering the entire ceiling The Mahrattas in 1759, under their celebrated General Bhao, tore this down, and melted it into seventeen lacs of rupees It has been replaced by one of gilt copper worked in a flower pattern Never could the gorgeous splendour of this hall have been more emphatically summed up than in the inscription which is sculptured in letters of gold in the cornices of the interior room—'If there is a paradise upon earth, it is this, it is this, it is this'

In this hall was the *Tuht Taous*, or the famous *Peacock Throne* It was so called from its having the figures of two peacocks, with their tails spread, that were so naturally executed in sapphires, rubies, emeralds, pearls, and other precious stones of appropriate colours, as to represent life, and strike every beholder with the most dazzling splendour 'The throne itself was six feet long by four feet broad, it stood on six massive feet, which, with the body, were of solid gold, inlaid with rubies, emeralds, and diamonds It was surmounted by a canopy of gold supported by twelve pillars, all richly emblazoned with costly gems, and a fringe of pearls

ornamented the borders of the canopy Between the two peacocks stood the figure of a parrot of the ordinary size, said to have been carved out of a single emerald (?) On either side of the throne stood a *chatta* or umbrella, one of the Oriental emblems of royalty, they were formed of crimson velvet, richly embroidered and fringed with pearls, the handles were eight feet high, of solid gold, and studded with diamonds' Tavernier, a jeweller by profession, and who saw this superb throne, estimates the cost of it at six and a half millions sterling, or six crores of rupees The device was not original; it seems to have been taken from a representation of the *Karteeek* of the Hindoos The umbrella, also, was one of the insignia of Hindoo royalty It was on the birthday of Soliman Sheko that the joy of a grandfather had been especially manifested by Shah Jehan's first mounting the Tukt Taous

It is recorded by Bernier, that the 'king appeared seated upon this throne at one extremity of the great hall of the Am-khas, splendidly attired, his garment being of white flowered satin, richly embroidered, his turban of gold cloth, having an aigrette worked upon it, the feet of which were studded with diamonds of extraordinary lustre and value, and in the centre was a beautiful Oriental topaz of matchless size and splendour, shining like a little sun round his neck was a string of pearls, of great value, which hung down to his waist The throne on which he sat was supported by six pillars of massive gold, enriched with a profusion of rubies, emeralds, and diamonds, and his other insignia of state

were embellished with equal grandeur. It is impossible to form any accurate estimate of the value of these precious gems, since no one is allowed to approach near enough to inspect them so minutely as to judge of their water and purity. This much, however, I can say, that the large diamonds were in great profusion, and I have heard the throne estimated at four crores of rupees, nearly equal to sixty millions of French livres. The Emperor Shah Jehan caused it to be constructed in order to display the number of precious stones and glittering treasures which he successively amassed, partly from the spoils of the ancient Patans and Rajahs whom he subjugated, and partly from the presents which the Omrahs and foreign ambassadors made to him upon certain festival days, as the only sure passport to imperial favour. The art and workmanship of this throne are nothing when compared to the materials of which it is composed, and the best devices upon it are two peacocks inlaid with precious stones and pearls, which are imitatively well finished by a Frenchman, named La Grange, an ingenious mechanic, who, after having duped many European princes, fled to this court, where he soon realized a handsome fortune. Under the throne appeared all the Omrahs splendidly attired upon a raised ground, with a richly-embroidered velvet canopy, and the balustrade which encompassed it was of solid silver. The pillars of the hall were magnificently ornamented with gold tapestry, and the ceiling was covered over with beautiful flowered satin, fastened with red silk cords, having at each corner festoons with gold tassels. Below

nothing was to be seen but rich silk tapestries of extraordinary dimensions. In the court, at a little distance, was pitched a tent called the *Aspek*, which in length and breadth somewhat exceeded the hall, and reached almost to the centre of the court. It was likewise surrounded with a large balustrade of solid silver, and supported by three poles, of the height and thickness of a large mast, and by several smaller ones,—covered with plates of silver. The outside was red, and the lining within of beautiful chintz, manufactured expressly for the purpose at Masulipatam, representing a hundred different flowers, so naturally done, and the colours so vivid, that one would imagine it to be a hanging parterre. No mention of the Koh-i-noor appears in this account—it must have been somewhere, either in the Peacock Throne, or on the arm or turban of the monarch. Probably, the string of pearls spoken of was the same that Runjeet Sing afterwards wore round his waist. The cynicism of a poet may style all this as ‘barbaric pearl and gold,’ but it is what, after all, quiets the yearnings of all civilized men.

The Peacock Throne no longer exists. It was carried off as a trophy by Nadir Shah, and had to be broken up, in all probability, into ten thousand pieces of stone, now scattered all over the world. In its place is a simple marble throne that by itself is not an ordinary piece of workmanship. In strolling through the hall we paused before this throne, and as a monument of fallen greatness it failed not to affect us with the usual sentiment of ‘all is vanity under the sun.’ It may

be looked upon almost as the seat of Shah Jehan, and Aurungzebe, and Shah Alum,—and raises a host of associations that come rapping at the door of memory. Here stood the graceful Soliman, his hands bound in gilded fetters, entreating in the most pathetic language to be put to death at once, rather than be sentenced to die by slow poison,—thereby affecting many of the courtiers to tears, and making the ladies of the harem to weep aloud from behind the screens. Here came Sevajee in expectation of an honourable reception, but finding himself to be treated with studied neglect, could not control his feelings of indignation, changed colour, and sank to the ground in a swoon,—while a daughter of Aurungzebe, seeing the young stranger from behind a curtain, became enamoured of him. Here sat Mahomed Shah bandying compliments with Nadir Shah, and sipping coffee, while the corpses of a hundred thousand slaughtered Delhi-ites tainted the air. It is related, 'that the coffee was delivered to the two sovereigns in this room upon a gold salver, by the most polished gentleman of the court. His motions, as he entered the gorgeous apartment, amidst the splendid trains of the two emperors, were watched with great anxiety, if he presented the coffee first to his own master, the furious conqueror, before whom the sovereign of India and all his courtiers trembled, might order him to instant execution, if he presented it to Nadir first, he would insult his own sovereign out of fear of the stranger. To the astonishment of all, he walked up with a steady step direct to his own master. "I cannot,"

said he, "aspire to the honour of presenting the cup to the king of kings, your Majesty's honoured guest, nor would your Majesty wish that any hand but your own should do so" The emperor took the cup from the golden salver, and presented it to Nadir Shah, who said with a smile as he took it, "Had all your officers known and done their duty like this man, you had never, my good cousin, seen me and my Kussilbashees at Delhi, take care of him for your own sake, and get round you as many like him as you can"

The Dewanni-khas is now all desolate and forlorn It is a matter of heartfelt regret to see the barbarous ravages that have been committed in picking out the different precious stones There is a mark of violence on one of the pillars, which the Mahrattas attempted to break No rose-beds or fountains about the building now—only the bare skeleton of it is standing The Great Mogul's hall of audience was, till lately, used as a museum, the contents of which have been now removed to the new Delhi Institute

The freest public lounge is not more open to access than is now the seat of Mogul jealousy—the *Seraglio* 'There was scarcely a chamber that had not a reservoir adjoining it—with parterres, beautiful walks, groves, rivulets, fountains, grottos, jets of water, alcoves, and raised terraces to sleep upon, and enjoy the cool air at night' Now that everything has disappeared, this description of Bernier seems to be almost imaginary—an account of the 'baseless fabric of a vision' The 'parterres,' 'walks,' 'groves,' 'grottos,' and 'raised

terraces,' have all ceased to exist. The alcoves remain, and are under reparation. The fountains are out of order. The rivulet alluded to is a paved channel for the water of the fountains to flow in, and which runs intervening between the ranges of alcoves on either hand. They showed us the apartments called the *Rang Mahl* and the *Mootee Mahl*, always occupied by the principal of the Begums. Glowing as the account is, the remains of the apartments of the seraglio did not give us a very high impression of their comforts and conveniences. The Begums had, after all, to dwell in one-storied buildings, which the wife of a *keranee* does not do in Calcutta. The same had been observed by us as to the zenana of the Nabob of Moorshedabad.

Next, to the *Hummaums*, or royal baths, which consist of three large apartments surmounted by white marble domes. The inside of the baths is lined up to a great way with marble, having a beautiful border of flower-worked precious stones, executed with great taste. The floors are paved throughout with marble in large slabs, and there is a fountain in the centre of each, with many pipes. Large reservoirs of marble, about four feet deep, are placed in different parts of the walls. The light is admitted from the roof by windows of parti-coloured glass, and capacious stones, with iron-gratings, are placed underneath each separate apartment. The three baths are for being used differently as warm and cold. Nearly a hundred maunds of fuel-wood, we were told, are required to warm the water, and as this put him to an expense which could not be

often spared from his pension, the late emperor enjoyed his baths at rare intervals. No luxury that the Great Mogul enjoyed came up, in our opinion, to the luxury of these baths. The Peacock Throne did not give us a yearning to be a king even for a day, like Abou Hasan, in the Arabian Nights. The hand of the 'Light of the Harem' would not have made us rejoice in our extreme good luck. But the Hummaums really made us feel the wish of being metamorphosed into the Great Mogul, to taste the pleasures of their luxuriousness.

We then passed on to the *Tusbear Khannah*, or Picture Gallery. The walls of this apartment are painted in elegant flowers of a brilliant dye. They are, however, mere daubs in the eye of an European, and are therefore being smeared over with whitewash. It is doubtful whether the room had ever been put up with any pictorial ornament to justify its name—when the father of the late Emperor, having had a portrait taken of him, considered the shades—a great *blotch under the nose*, and his ladies thought 'as if he had been taking snuff all his life.'

The *Mooti Musjeed*, the private chapel of the emperors, is beautifully chaste in design and finish. It is now 'a crazy kiosk,' in a state of neglect and dilapidation, with peepuls growing from the walls and roof. It received the shock of a cannon-ball in the late Mutiny, would it had knocked Mahomedanism on its head. The Emperor Aurungzebe built, and acted as high priest at the consecration of, this mosque. He was often seen here 'to pray, clad as an old fakeer,'

which fully justified the surname of *Nemasee* bestowed upon him by Dara. People were at repairs to restore the building to something of its former elegance.

The *Shah Baug*, or the royal garden, as described by Bernier, was extremely beautiful, and refreshed by numerous elegant fountains of white marble, supplied from an aqueduct of the same material. Within its enclosure was an octagonal pavilion, called the *Shah Boorj*, or the Royal Tower. It looked upon the river, and was covered on the outside with plates of gold. The interior of it was also gold and azure, and decorated with beautiful pictures and splendid mirrors. Franklin, in giving an account of the state of Delhi in 1793, states — ‘In the *Shah Baug*, or the royal gardens, is a very large octagon room, which looks towards the river *Jumna*. This room is called *Shah Boorj*, or the Royal Tower, it is lined with marble, and from the window of it the late heir-apparent, *Mirza Juwan Bukht*, made his escape in the year 1784, when he fled to Lucknow, he descended by means of a ladder made with turbans, and as the height is inconsiderable, effected it with ease. A great part of this noble palace has suffered very much by the destructive ravages of the late invaders.’ Thirty-one years later *Bishop Heber* describes, — ‘The gardens, which we next visited, are not large, but, in their way, must have been extremely rich and beautiful. They are full of very old orange and other fruit-trees, with terraces and *parterres*, on which many rose-bushes were growing, and, even now, a few jonquils in flower. A channel of white

marble for water, with little fountain-pipes of the same material, carved like roses, is carried here and there among these *parterres*, and at the end of the terrace is a beautiful octagonal pavilion, also of marble, lined with the same mosaic flowers as in the room which I first saw, with a marble fountain in its centre, and a beautiful bath in a recess on one of its sides. The windows of this pavilion, which is raised to the height of the city wall, command a good view of Delhi and its neighbourhood. But all was, when we saw it, dirty, lonely, and wretched, the bath and fountain dry, the inlaid pavement hid with lumber and gardeners' sweepings, and the walls stained with the dung of birds and bats. In our day, the Shah Baug appears to have gone to utter decay. The tower exists, and traces of gilding and enamel, alluded to by Bernier, remain to attest its former splendour. Here the Great Mogul seems to have aired himself with the cool breezes of the river, to have smoked, and gossiped, and shaken off the cares of state.

At the Delhi Gate of the palace there formerly were two very conspicuous statues of two stone elephants, with two warriors seated upon them. On the first of July, 1663, thus wrote Bernier — 'I find nothing remarkable at the entry, but two great elephants of stone, which are on the two sides of the gate. Upon one of them is the statue of Jeimul, the famous Rajah of Cheetore, and upon the other that of Puttoo, his brother. These are those two gallant men that, together with their mother, who was yet braver than they, cut out so much work

for *Eckbar* ; and who, in the sieges of towns, which they maintained against him, gave such extraordinary proofs of their generosity that at length they would rather be killed in the outfalls with their mother than submit and for this gallantry it was that even their enemies thought them worthy to have these statues erected for them These two great elephants, together with the two resolute men sitting on them, do, at the first entry into this fortress, make an impression of I know not what greatness and awful terror' The statues were first at the eastern, or river, gate of the fort of Agra, whence they were removed by Shah Jehan to adorn his new favourite capital But, in the eyes of the *Punitanic* Aurungzebe, they savoured of idolatry, and were caused to change place for a less conspicuous position They are now being put up at the gateway of the new Delhi Gardens

The Jumna did not flow then immediately below the palace Between the two there intervened formerly an extensive sandy plain for the parade of the provincial troops, and the exhibition of elephant-fights, as also for the arts of astrologers

Of the famous gardens of *Shalimar*, nothing remains now Their state, towards the end of the last century, is thus described by Franklin — 'The gardens of *Shalimar*, made by the Emperor Shah Jehan, were begun in the fourth year of his reign, and finished in the thirteenth, on which occasion the emperor gave a grand festival to his court These gardens were laid out with admirable taste, and cost the enormous sum of a million

sterling at present, their appearance does not give cause to suppose such an immense sum has been laid out upon them, but great part of the most valuable and costly materials have been carried away. The entrance to them is through a gateway of brick, and a canal, lined with stone, having walks on each side with a brick pavement, leads up to the Dewan-Khannah, or hall of audience, most part of which is now fallen down, from thence by a noble canal, having a fountain in the centre, you proceed to the apartments of the Harem, which embrace a large extent of ground. In the front is a divan, or open hall, with adjoining apartments, the interiors of which are decorated with a beautiful border of white and gold painting, upon a ground of the finest chunam. At the upper end of this divan was formerly a marble throne, raised about three feet from the ground, all of which is removed. On each side of this divan, enclosed by high walls, are the apartments of the Harem, some of which are built of red-stone, and some of the brick faced with fine chunam and decorated with paintings of flowers of various patterns. All these apartments have winding passages which communicate with each other and the gardens adjoining by private doors. The extent of Shalimar does not appear to have been large, I suppose the gardens altogether are not above a mile in circumference. A high brick wall runs around the whole, which is destroyed in many parts of it, and the extremities are flanked with octagon pavilions of red-stone. The gardens still abound with trees of a very large size, and very old. The site of Shalimar is

to the north-west of Delhi Though nothing may remain of this royal villa of the Moguls, its memory shall never fade so long as the Muse of Tom Moore continues to delight mankind

Many a gorgeous building, erected by the Omrahs of the empire in emulation of the example of their sovereign, then decorated Delhi Dara had a suite of palaces that were scarcely inferior to those of the emperor The caravanserai of Jehanara is an instance of the architectural undertakings of that period Ali Merdan is said to have excited the greatest admiration at the Mogul court, by the skill and judgment of his public works, and by the taste and elegance he displayed on all occasions of show and festivity The greatest of all his works was the re-opening of Firoz Shah's canal, thenceforth distinguished by his own name This canal, as it traversed the ancient *Mogul Parah*, nearly three miles in extent, was about twenty-five feet in depth, and as much in breadth, cut from the solid stone quarries on each side, from which most of the houses in the neighbourhood were built Numerous under-ground channels led off to the various residences of the nobles, and the divisions of the city, affording to the whole community a bountiful supply of wholesome water There were small bridges erected over it at different places, many of which communicated with the garden-houses of the nobility It is doubtful whether the Water Supply Scheme for Calcutta, at the expense of a whole municipality, will turn out to be as magnificent as that executed in ancient Delhi from the resources of

a single nobleman. None of the buildings of those times, or the spacious gardens and country-houses of the nobility in the environs, now exist.

Delhi may not have now the fine buildings of Mogul times—the Omrahs' houses 'erected on a mound overlooking a beautiful *parterre*, laid out with reservoirs, conservatories, and fountains'. But neither has it now so many hovels, that gave to it, says Bernier, 'the appearance of a knot of villages rather than of a city, and made it resemble an encampment of regularly-arranged tents. It is owing to these thatched buildings, chiefly occupied by the court and camp followers, and by troopers of the cavalry, that Delhi is so frequently subject to fires. Last year about six thousand were burnt, at different conflagrations, during the prevalence of the hot winds, which chiefly occur in the two first summer months. The fire was so rapid and furious, that numbers of camels and horses, which could not be set free in time, were consumed in the flames, and even many of the poor females, who had never been out of the seraglio, and who are as timid as the roe when exposed to the public gaze, and not dissimilar to the ostrich of the desert, whose head once covered, considers its body concealed'. Not a thatch met our sight, as we surveyed the town from the top of the Jumma Musjeed. The Bezula Pahar was a cluster of houses. Considerable improvements have taken place since the British have come into the possession of the city, which wears now a cleaner appearance, we believe, than it did at any time before. Not only have people multiplied, but knowing that they will have to carry

their heads upon their bodies now for a longer period than under the former princes, they have built substantial houses to lay those heads in

The next age for consideration, with a reference to the topography of Delhi, is that of Aurungzebe, who had no music in his soul, and seems to have been born only for treason—treason to his father, to the state, and to his god. Like a crocodile, which is said to have no tongue, he was born without any taste, and therefore hated music, dancing, singing, buffoonery, poetry, sculpture, architecture, festivals, and everything that man loves to enjoy. He laid out no money on mosques, and, to prevent any grand mausoleum being raised to him, left a will enjoining that the expenses of his funeral were ‘to be defrayed by a sum of four rupees and a half (about ten shillings), saved from the price of caps which he had made and sold.’ If he had been earnest in such tailoring, he would have been a happier being, and not complained that ‘uneasy lies the head that wears a crown.’ The only instance in which he put brick and mortar together, or raised two stones one upon another, is the Motee Musjeed in the Fort.

One architectural monument of his age, however, that we see now, is the *Zinat-Musjeed*, more commonly called the *Koomari Musjeed*, or Maiden Mosque, built by Zinat-ul-Nissa, the virgin daughter of Aurungzebe, who remained in ‘single blessedness,’ like Jehanara. This is on the banks of the Jumna, near Duriagunge, and ‘is a favourable specimen of the later style of Mogul architecture.’ It is constructed of red-stone, with inlayings

of white marble In its front is a spacious terrace, with a capacious reservoir faced with marble 'The princess who built it, having declined entering into the marriage state, laid out a large sum of money in the above mosque, and on completing it she built a small sepulchre of white marble, surrounded by a wall of the same, in the west corner of the terrace In this tomb she was buried in the year of the *Hegra* 1122, corresponding with the year of Christ 1710 There were formerly lands allotted for the support and repairs of this place, amounting to a lac of rupees per annum, but they have all been confiscated during the troubles this city has undergone'

To this age belong also the *Roshenara Gardens*, where there was a picquet of the British force in the late Mutiny,—as well as the tomb of the Princess *Zeebun-ul-Nissa*, another daughter of Aurungzebe, which is northwards of the Cabul Gate

Next comes the age of Mahomed Shah In his reign Delhi had many noble buildings, the remains of which were to be seen up to the beginning of the present century Among the largest were those of his Vizier *Kummar-ud-deen*, of *Sadut Khan*, of *Sufter Jung*, and of *Asoph Jah* The palaces of *Dara* and *Ali Merdan* were also then existing in a fair condition,—that of *Dara* being afterwards chosen for the site of the Delhi college before the Mutiny 'All these palaces,' states Franklin, 'are surrounded with high walls, and take up a considerable space of ground Their entrances are through lofty arched gateways of brick and stone, at

the top of which are the galleries for music , before each is a spacious court-yard for the elephants, horses, and attendants of the visitors Each palace has likewise a *mehal*, or seraglio, adjoining , which is separated from the Dewan-Khanna by a partition-wall, and communicates by means of private passages All of them had gardens with capacious stone reservoirs and fountains in the centre , an ample terrace extended round the whole of each particular palace , and within the walls were houses and apartments for servants and followers of every description, besides stabling for horses, *Feel Khannas*, and everything belonging to a nobleman's suite '

Then were no khuskhus-tatties and punkah-cooled rooms, and 'each palace was likewise provided with a handsome set of baths, and a *Tuh-Khanna* under-ground The baths of *Sadut Khan* are a set of beautiful rooms, paved and lined with white marble , they consist of five distinct apartments, into which light is admitted by glazed windows from the top of the domes *Sufter Jung's Tuh-Khanna* consists of a set of apartments built in a light delicate manner , one long room, in which is a marble reservoir the whole length, and a small room raised and balustraded on each side, both faced throughout with white marble '

The *Koodseuh Bagh*, to the north-east of the city, outside the walls, and a name of frequent occurrence in the annals of the Sepoy Rebellion, is the garden built by Koodseah Begum, mother to Mahomed Shah She was a woman of talents, had helped to form the character of

her son, carefully tutored him to avoid all opposition to the Senad brothers, and exercised a great control over the administration of the state

The *Tez Hazari Baug*, in the neighbourhood of the Cabul Gate, is a garden in which is the tomb of *Mulka Zemani*, wife of the Emperor Mahomed Shah 'A marble tablet, placed at the head of the grave, is engraved with some Persian couplets, informing us of the date of her death, in Hegira 1203,' or A D 1791

It was in the reign of Mahomed Shah, that Delhi once again met with one of those calamities which, like the outburst of an epidemic, seems periodic to her destiny From the conquest of the Moguls to the period under consideration, her repose had been uninterrupted by any disturbance from abroad Under Shah Jehan she regenerated and grew to an opulence and grandeur that she had never known But her greatness was not the legitimate and permanent effect of a wise and politic government, combining stability with progress, and energy with majesty Like everything else that falls into the hands of the Mahomedan, she flourished to be a nine days' wonder, and then, lapsing into decay, was involved in irretrievable ruin Her last days under the Moguls were like the last days of Aurungzebe, who says — 'Old age has arrived, weakness subdues me, and strength has forsaken all my limbs' It was this state of imbecility that tempted Nadir Shah to undertake the invasion of India, and hurl the Great Mogul from his throne He is said, though not on very credible authority, 'to have been

invited to India by Asoph Jah and Sadut Khan, and the loss of the battle of Kurnaul was concerted between those chiefs. Nadir Shah rewarded their treachery by spitting on their beards, and ordering them to be driven from his court. The two nobles, thus disgraced, agreed to end their shame by a voluntary death, but as they were rivals, and each suspected the sincerity of the other, they sent spies to discover whether the resolution was carried into effect. Asoph Jah, the more crafty of the two, took an innocent draught, and soon after pretended to fall down dead, on which Sadut, deceived by the artifice, swallowed real poison, and forthwith expired.

The sole object of Nadir's invasion was plunder, and not the possession of territory. He had agreed to quit India, after his victory, on receipt of two crores of rupees. Marching from the battle-field to Delhi, he took up his residence in the royal palace, and seems to have premeditated no excess or outrage against the inhabitants. The first spark that blew his gunpowder disposition was kindled by the Delhians themselves. In the course of the second day of his arrival there arose a whisper of his death, which, growing into a confounded hubbub, speedily communicated itself from the Delhi Gate to the Lahore Gate, and spread into every street and alley of the capital. Forth issued now thousands of men brandishing arms and bellowing curses, who had been in a sullen impatience at the intrusion of the foreigners. The people at the Chandney Chowk first rose upon the enemy, and their example was followed

in other parts of the city Nadir at first tried by all gentle means in his power to suppress the tumult. But instead of subsiding, it increased, and filled the capital throughout the night with confusion and bloodshed To disabuse the mind of the public of the false report of his death, he took care, early next morning, to come out on horseback from the palace The first objects that met his eyes in the streets were the dead bodies of his soldiers The populace had gone too far to recede, and, instead of being seized upon with fear at his appearance, assailed him with stones, arrows, and fire-arms from every house One of his officers fell down dead at his side, by a shot which had been aimed at himself This roused the hell of his passions, and he gave the orders for a general massacre of the Indians Twenty thousand men were set upon the act of butchery It raged from sunrise to mid-day In every street or avenue in which a murdered Persian was found, were the inhabitants slaughtered without any distinction of age or sex The city was set on fire in several places, and ‘involved in one scene of destruction, blood, and terror’ The number of the slain is estimated at a hundred thousand

Roshun-a-Doulah, not far from the palace, and situated at the entrance of the Chandney Chowk, is memorable to the Delhians for being the place where sat Nadir Shah, in gloomy silence, during the period of the massacre ‘The king of Persia sat there, and none but slaves durst come near him, for his countenance was dark and terrible At length, the unfortunate emperor, attended by a number of his chief Omrahs, ventured to

approach him with downcast eyes. The Omrahs who preceded Mahomed bowed down their foreheads to the ground. Nadīr Shah sternly asked them what they wanted? they cried out with one voice, Spare the city. Mahomed said not a word, but tears flowed fast from his eyes, the tyrant, for once touched with pity, sheathed his sword, and said, For the sake of the prince Mahomed, I forgive. He then ordered to stop the massacre, and, to the infinite credit of his discipline, it was immediately stopped. The mosque of Roshun-ad-Dowla is of small size, built of red-stone and surmounted by three gilt domes. The date of the building is 1721. Near it, the Dureeba-Gate is called the *Khooni Durwaza*.

Next to the satisfaction of anger comes the satisfaction of avarice—this is as much a law of nature as of human codification. The wrath of Nadīr was cooled by the blood of a hundred thousand men. His avarice was next to be satisfied by the hoarded wealth of generations. First of all, the screw was applied to Mahomed Shah. Though Shah Jehān had left behind him a cash-balance of six to twenty-two crores of rupees—or about the sum that appears in the balance-sheet of the present government—there were now no more in the imperial treasury than three crores and a half, which were seized first of all. Then, there were in gold and silver plates, in valuable furnitures, in *lunkob* robes, and other rich stuffs, another crore and a half. The Mogul emperors, since the accession of their dynasty, had been indefatigable in the collection of diamonds and other jewels, the store

of which had continually increased, till, at the time of Nadir's invasion, they amounted to the value of fifteen crores, and were a very portable plunder for an invader to carry away. The Peacock Throne could not but have been a rich temptation for a man who had originally been the son of a shepherd,—though in discussing its value, it was not estimated at more than a crore of rupees. In that throne was the *Koh-i-noor*—the immemorial heirloom of Indian sovereignty from the days of the Pandoos. Col. Sleeman would have it that this great diamond was first found in Golconda by Meer Jumla, and presented by him to Shah Jehan, as a *nuzzer* for a passport to his aggrandizement. But Baber states that on his capture of the palace of Ibrahim Lodi at Agra, he found 'one famous diamond, which had been acquired by Sultan Allah-ud-deen. It is so valuable, that a judge of diamonds valued it *at half the daily expense of the world*'. Most probably this gem was no other than the famous Koh-i-noor, which is said to be an inch and a half in length, and an inch in width. Being carried off by Nadir Shah, it was afterwards seized in the plunder of that monarch's tents, by Ahmed Shah, from whom it descended to his son, Shah Shooja. This prince, having had occasion to place himself in the hands of Runjeet Sing, had been first subjected to starvation, then put upon half rations, till at last, wearied out by importunity and severity, he had to surrender the coveted diamond. Ultimately, it has found its way to England, and now glitters upon the crown of the

Queen of our empire—the first of jewels adorning the person of the first of sovereigns in the world

Nadir had not been yet content by stripping Mahomed Shah almost naked of his robes, and making him eat out of brazen or earthen dishes, but would compel him to walk on foot by seizing on his elephants, horses, camels, and equipages. From stone-jewels, he went up to demand the jewel of a princess of the house of Timoor, for his son. He next applied the rack to the great nobles for the delivery of their effects, and sent a man to Oude for the two crores promised by Sadut Khan. Next came the turn of the inferior officers, bankers, and rich citizens, to give up their wealth. Guards were stationed, and none could leave the city by one of its ten gates. No species of cruelty was left unemployed to extort the contributions. Men of consequence were beaten to draw forth confessions. Great numbers died of ill-usage, and many laid violent hands upon themselves, to avoid the disgrace and torture. ‘Sleep and rest forsook the city. In every chamber and house was heard the cry of affliction. It was, before, a general massacre, but, now, the murder of individuals. Greater than the physical calamities was the demoralization of the people. ‘The inhabitants of Delhi, at least the debauched, who were by far the most numerous part, regretted the departure of the Persians, and to this day the excesses of their soldiery are topics of humour in the looser conversation of all ranks, and form the comic parts of the drolls or players. The people of Hindoostan at this time regarded

only personal safety and personal gratification Misery was disregarded by those who escaped it, and man, wholly centred in himself, felt not for his kind This selfishness, destructive of public and private virtue, was universal in Hindoostan at the invasion of Nadir Shah, nor have the people become more virtuous since, consequently not more happy, nor more independent'

In fifty-eight days that he remained, Nadir demolished, burnt, and ransacked all Delhi, and undid the doings of several hundred years The amount of booty that he is said to have carried off is, by the highest computation, seventy crores, and by the lowest thirty-two No doubt, the Calcutta of 1866 is a greater, more populous, more ornamented and picturesque city, but it has not yet half the riches possessed by the Delhi of 1738 Half the spoil was in diamonds and jewels There is a proverb of the Hindoostanees to the effect, that *zumeen* and *zuhurat* (lands and jewels) are constantly turning on the wheel of fortune, and changing hands 'from you to me, from me to Peter Walter'

The *Junter Munter*, or Observatory, similar to the Maun Mundul at Benares, or the Tara Kothie at Lucknow, is a building of the days of Mahomed Shah This is some two miles from Delhi, on the Kootub road, built, in 1728, by Rajah Jey Sing, of Jeypore, who had been employed by the emperor to reform the calendar 'The largest of the buildings is an immense equatorial dial, named by the Rajah the *Samrat Junter*, or Prince of Dials the dimensions of the gnomon being as follows —

	Ft	in.
Length of Hypothenuse	118	5
„ „ Base	104	0
„ „ Perpendicular	56	75 (?)

This is now much injured At a short distance, nearly in front of the great dial, is another building in somewhat better preservation, it is also a sun-dial, or rather several dials combined in one building In the centre is a staircase leading to the top, and its side walls form gnomons to concentric semicircles, having a certain inclination to the horizon, and they represent meridians removed by a certain angle from the meridian of the Observatory The outer walls form gnomons to graduated quadrants, one to the east and the other to the west A wall connects the four gnomons, and on its northern face is described a large quadrilateral semicircle for taking the altitudes of the celestial bodies Lying east and west to the south of the great equatorial dial stand two circular buildings open at the top, and each having a pillar in the centre, from the bottom of the pillar thirty horizontal radii, of stone, gradually increasing in breadth till they recede from it, are built to the circular wall, each of these forms a sector of six degrees, and the corresponding spaces between the radii, being of the same dimensions, make up the circle of 360 degrees In the wall at the spaces between the radii and recesses, on either side of which are square holes at convenient distances to enable the observer to climb to such a height as was necessary to read off the observation, each of the recesses had two windows, or rather openings, many of which have been since built up

On the edge of the recesses are marked the tangents of the degrees of the sun's altitude, as shown by the shadow of the pillar, and numbered from 1 to 45 degrees. When the sun exceeds that height, the degrees are marked on the radii, numbered 'from the pillar in such a manner as to show the complement of its altitude, these degrees are sub-divided into minutes, but the opposite spaces in the walls have no sub-division, being merely divided into six parts of one degree each, the shadow of the sun falling on either of the divisions shows the sun's azimuth, in like manner lunar and stellar altitudes and azimuths may be observed. These two buildings, being exactly alike in all respects, were doubtless designed to correct errors by comparing the results of different observations obtained at the same instant of time.* The Junter Munter is all a stone building. The Hindoo Rajah had been assisted by many eminent scientific men from Persia, India, and Europe, in putting up the works. But he died before their completion. The barbarous Jauts, under Jawaher Sing, plundered and almost destroyed the Observatory, since which the buildings have lain in a state of ruin. Instituted under his royal patronage, the Junter Munter is all that is honourable in connection with Mahomed Shah's name—now remembered only in the songs and ballads of the *nautch-girls* of our country.

The *Sufder Jung*—This is the next building for consideration in point of time. It is about half-way from Delhi to the Kootub, and is a grand mausoleum

* Beresford's *Delhi*, 1856, from Harcourt's 'New Guide to Delhi'

in imitation of the Taj The quadrangular enclosure within which it stands is formed by walks with elegant pavilions at the corners, and entered by a beautiful gateway facing the road The ground covered is more than three hundred yards square, and is laid out in gardens and walks in the same manner as at the Taj There are rooms over the entrance gateway, and fine open apartments on the sides, where visitors may put up for pic-nics In the middle of the quadrangle is a terrace, from which rises the majestic structure Three kinds of stones are observed to have been employed—white marble, red sandstone, and ‘the fine white and flesh-coloured sandstone of Roopbas’ The white marble is of an inferior quality, and ‘has become a good deal discoloured by time, so as to give it the appearance, which Bishop Heber noticed, of *potted meat*’ There are no minarets at the corners of the platform, for which the building does not appear with any better effect than that of its original model, though, in the opinion of Hq’er, it was what he thought to have been the case, had the Taj been without the minarets

Just in the centre of the first floor is an elegantly-carved and highly-polished white marble cenotaph, bearing ‘the date of this *small pillar of a tottering state*, A H 1167,’ or A D 1760 Immediately below this, in the vault underneath, lie, under a grave of plain earth, the remains of the man over whom the edifice has been erected The place was damp, dirty, and noisome, where we feared to catch the malaria, and saw the grave, from a distance, covered with a cloth, and strewed

with some flowers. Sufder Jung had been appointed by Ahmed Shah, successor to Mahomed Shah, to that vizierit, which had been the great object of his father Sadut Khan's ambition. 'During his absence in Rohilcund, his influence at court had been supplanted by a eunuch named Jawud, who was favoured both by the emperor and his mother. Sufder Jung, finding that his presence did not restore his authority, took a course which had become familiar at Delhi: he invited Jawud to an entertainment, and had him murdered during the banquet.' Mightily in a rage at having his favourite thus cut off by treachery, the impotent monarch chafed and stormed, but had no other means of revenge than to set his vizier at loggerheads with the great antagonist of his house. In this consisted the great kingcraft of those times. The Mogul court then seemed to resemble a vast chess-board, in which the two principal nobles of the kingdom manœuvred only to check-mate each other, and carried on a perpetual cat-and-dog warfare. The first great political rivals were Saadut Khan and Nizam-ul-Moolk, who respectively founded the future houses of the King of Oude and of the Nizam. Family antipathies are hereditary, like family diseases, and Sufder Jung bore the same intense animosity towards Ghazi-ud-deen the elder, and afterwards to his son of the same name, that existed between their respective fathers. On being set together to fight over the same prey, their civil wars and street affiays worried the people of Delhi for many a month,—whilst the non-entity of the king, amused by their warfare, laughed

within his sleeves, and alternately threw in his weight to preserve the equipoise between the two parties, that none might kick the beam. In the end, Ghazi-ud-deen drove his enemy off the field, and became possessed of supreme control in the royal household, when he revenged himself upon the emperor by putting out his eyes.

The tomb of Sufder Jung was erected by his son Shuja-ud-Dowla. It belongs 'to the ex-king of Oudh, but so little if anything is spent on repairs that, if some steps are not soon taken, the building will soon be in the same plight as are the different ruins round Delhi.'

To Sufder Jung has been raised a magnificent tomb, —by his rival, Ghazi-ud-deen Khan, has been left a magnificent *Madrisa*, or college, near the Ajmere Gate. It is a building of red-stone, 'situated at the centre of a spacious quadrangle, with a stone fountain. At the upper end of the area is a handsome mosque built of red-stone, inlaid with white marble. The apartments for the students are on the sides of the square, divided into separate chambers, which are all small, but commodious. The tomb of *Ghazi* is in a corner of the square, surrounded by a shrine of white marble, pierced with lattice-work. The college is now shut up, and without inhabitants,'—well for mankind, that there is no more taught the religion which inculcates stabbing, cutting of throats, and mowing off heads, as the most meritorious acts of life. In the beautiful proportions and ornaments of the Sufder Jung, and in the richly-cut marble screens of the Ghazi-ud-deen college, are

seen the latest specimens of Mogul architecture, showing that the decline of art is not simultaneous with the decline of power

From the time of Nadir Shah, the Great Mogul, rifled of everything that he had in his pockets, seemed to lay weltering in blood from the wound of a deep gash in his abdomen. In vain did he try to be up on his legs. The death of Nadir Shah having taken place, and Ahmed Shah Doorani having seated himself on the throne of Candahar, the march of the latter prince to Punjaub created an alarm in the Mogul court of the *wolf* 'the *wolf*'—similar to that in the story of the shepherd boy. In 1756, he came down and gave another deep stab to the prostrate Mogul—repeating nearly all the horrors of Nadir Shah's invasion, and playing over again in Delhi the same scenes of rapine, violence, and murder. Scarcely had this wound ceased to bleed, before another was inflicted that nearly made him give up the ghost, and brought forward the most momentous consequences. Ever since the day of the battle of Caggar, where fell the last great heroes of India, 'thick as the autumnal leaves that strew the brooks in Valhambrosa,' the country had become subject to the yoke of a ruthless conqueror. But, in the nooks and corners of its wide domains survived and remained in power the scattered wrecks of its sons, who made every exertion for the maintenance of their country's honour, religion, and independence. The noble Rajpoot held his position as hen to the energy and enterprise of his ancestors. 'He withstood every outrage that barbarity

could inflict, or human nature sustain, from a foe whose religion commanded annihilation, and bent to the earth, rose buoyant from the pressure, and made calamity a whetstone to courage. By his perseverance and valour he wore out entire dynasties of foes, alternately yielding to his fate, or restricting the circle of conquest. Nursed in the forest and cradled upon the rock, there grew to him, in the course of time, a brother-in-arms to uphold the Hindoo cause. That brother bore the name of Mahiatta. The Jaut also was a Hindoo, and had extended his power almost to the south gateway of Delhi. At the time under consideration the Mahratta power was at its zenith. The man who wielded that power entertained the most ambitious project of having the crown of the *Chacrarata*, or universal potentate, to encircle the brow of a Hindoo, and of hoisting the Hindoo flag to wave once more over ancient Indraprastha. To carry these objects into execution, the grandest army on record was formed and despatched, under Sedasheo Bhao, to take possession of Delhi. 'It was held by' a small garrison of Dooranis and their partisans. The great extent of the city walls enabled a party of Mahrattas to climb up a neglected bastion, and the citadel yielded to the artillery after attempting a short defence. The Bhao made an injudicious as well as ungenerous use of this conquest. He defaced the palaces, tombs, and shrines, for the sake of the rich ornaments which had been spared by the Persians and Affghans. He tore down the silver ceiling of the hall of audience, and seized on the throne (no longer so

precious as of old) and on all other royal ornaments. He even proposed to proclaim Wiswas Rao emperor of India, and was only prevailed on to postpone the measure until he should have driven the Dooranis across the Indus' These audacities, perpetrated in the hall where, about a hundred years ago, Sevagee had to approach the royal presence with nine times nine obeisances, and been received with a haughty coldness, furnished ample cause to rally the dejected followers of the Koran round one common standard, and form a coalition for the cause of Mahomedan existence in India. The two races played at high stakes, and looked on with intense anxiety to the results of the crisis. Had not overweening pride blinded the judgment of the Hindoo generalissimo, the Mahomedans would long ago have numbered their days in India, and quitted its plains for those of their native Iran and Turan.

Thus had the finishing stroke, aimed to cut off the head of the Great Mogul, been parried for the time, only to make him drag on his life under an unbroken series of calamity. Like a bad shilling, he passed on from hand to hand—of Afrasiab Khan, of Scindia, of Gholam Kadir, of Perron—till at last the course of events placed him under the protection of the English. Never had the days of his life been so much embittered by misfortune, as when in the hands of Gholam Kadir. That Rohilla chief had obtained possession of Delhi, and with it of the person of the emperor. Filling the palace with his own guards, he committed the most dreadful excesses. It was he who stripped many of the rooms of

their marble ornaments and pavements, and even picked out the stones from the borders of many of the floorings. The apartments of the women, which appear to be invested with a sacredness even in the eyes of the most abandoned, were turned into the scenes of the darkest crimes. 'It is credibly told that he flogged the ladies of the zenana, and handed them over to the tender mercies of his rabble crew. Certain it is, that while himself lolling on the royal throne, he insolently ordered the aged emperor to be brought before him, and demanded from him his treasures. On Shah Alum bitterly declaring his state of utter destitution, he savagely swore he would put his eyes out if the hidden hoards were not produced, and, leaping from his seat, he hauled the emperor to the ground, planted his knee upon his chest, and struck out one of his victim's eyes, ordering the other one to be put out also.' The arms of Scindia rescued the unhappy monarch from the power of Gholam Kadir, and this miscreant met with a punishment even more than commensurate with his crimes. Being hard pressed by the Mahrattas, he made his escape, under cover of a dark night, from a sally-port at the eastern end of the fort of Selimghur. The Jumna flowed immediately beneath the bastion, and the ruffian, stuffing his saddle with the jewels plundered from the family of the emperor, crossed over with all his retinue, taking his flight towards Meerut. 'But the doomsman was on his track, his attendants soon left him, and his horse stumbling threw him so violently that he lay half stunned till found by a peasant, who recognized the

prostrate ruffian as the man who had once before wronged him. He was seized and carried to the Mahratta general's camp, and, loaded with manacles, carried at the head of the army (*in a cage*), 'mid the curses, insults, and indignities of the captors. His eyes were torn from their sockets, and his nose, ears, hands, and feet were gradually cut off'—and in this deplorable condition he was sent to Delhi. But he never reached that scene of his atrocities, death putting an end to his sufferings on the way.

Passing from the hands of Gholam Kadir into those of Scindia, the emperor was reinstated with every formal ceremony, but was actually held in custody, under a pension of 50,000 Rs a year, in charge of Perron. The French general was a man of humanity, and treated the old monarch, the princes, and princesses, with a consideration they had not met with for many years.

Our account has now arrived at the period when the Great Mogul is to play the fifth act in his drama. The reader has already looked on his picture with 'Hyperion's curls and the front of Jove,' decked in all imaginable wealth and splendour. Let him now look on the picture, when he was in the last days of his fall and imbecility, *sans* power, *sans* respect, and *sans* the means of living. To give the first sketch from Franklin — 'On the 11th of March, 1793, we were presented to the King Shah Alum. After entering the palace we were carried to the Dewan-Khannah, or hall of audience for the nobility, in the middle of which was a throne raised about a foot and a half from the ground. In the centre

of this elevation was placed a chair of crimson velvet, bound with gold clasps, and over the whole was thrown an embroidered covering of gold and silver thread, a handsome *samianah*, supported by four pillars incrustated with silver, was placed over the chair of state. The king at this time was in the *Tusbear Khannah*, an apartment in which he generally sits. On passing a screen of *Indian* connaughts, we proceeded to the front of the *Tusbear Khannah*, and being arrived in the presence of the king, each of us made three obeisances in turn, by throwing down the right hand pretty low, and afterwards raising it to the forehead, we then went up to the *Musnud* on which his Majesty was sitting, and presented our nuzzers on white handkerchiefs, each of our names being announced at the time we offered them. The king received the whole, and gave the nuzzers to *Mirza Akber Shah*, and two other princes who sat on his left hand. We then went back, with our faces towards the presence, made the same obeisance as before, and returned again to the *musnud*. After a slight conversation, we were directed to go without the enclosure, and put on the *Khelants* which his Majesty ordered for us, they consisted of light *India* dresses, a turban, jammah, and kummerbund, all cotton, with small gold sprigs. On being clothed in these dresses, we again returned to the *Tusbear Khannah*, and after a few minutes' stay, previous to which Capt. *Reynolds* received a sword from the king, we had our dismissal, and some servants were ordered to attend us in viewing the palace. The present king, *Shah Alum*, is seventy-

two years of age, of a tall commanding stature, and dark complexion, his deportment was dignified, and not at all diminished by his want of sight, though he has suffered that cruel misfortune above five years. The marks of age are very strongly discernible in his countenance. His beard is short and white. His Majesty appeared to be in good spirits, his dress on this occasion was a rich *kinkhob*, and he was supported by pillows of the same materials. This was during the days of his dependency upon Scindia and Perron. The gold *samanah*, the silver pillars, the *kinkhob* dress, and, to boot, the *kinkhob* pillows, do not speak of the misery and starvation that necessitated the emperor, as Bishop Heber states, to pick out the inlaid ornaments of the palace, and sell them to procure bread for himself and his children.

The next sketch is ten years later. It was the 16th of September, 1803, the great day that was to introduce a change into the destiny of India by the virtual transference of its sovereignty into the hands of the English. On that day, Lord Lake had an audience to take over the Great Mogul under British protection. His Majesty was graciously pleased to despatch his eldest son to greet and escort the victorious commander to his royal presence. The prince did not reach the British camp until three in the afternoon. To receive his Royal Highness, to remount him on his elephant, and to form the cavalcade, took another hour and a half. The distance from the camp to the palace was five miles. The whole city had turned out to witness the novelty of

the procession, and it was with difficulty that the cavalcade could make its way through the crowds to the palace. Near sunset, the English commander arrived at the imperial abode. The court of that abode was thronged with people. Thither, perhaps, had the 'oldest inhabitant,' of common phraseology, been attracted to compare how different was the triumphant entry now from the approach of that humble embassy, which in his young days he had witnessed to arrive there with costly presents for Feroksere. To receive the English general, the heir of Timoor was seated in the hall of the celebrated Dewann-Khas. In that hall 'his predecessors, clothed in the most gorgeous productions of the loom, had sate upon thrones formed of gold, and made radiant by a dazzling profusion of the most costly jewels. Around them had stood hundreds of obsequious guards and dependants, waiting in mute and watchful attention the expression of the sovereign's will, and ready to give it effect as soon as uttered, while vassals from distant countries, or their representatives, tendered respectful homage to the lord of the faithful throughout India, and wooed his favour by presents worthy of his rank. Far different was the scene which met the eye of the British general and his attendants.' They beheld the unfortunate descendant of a long line of illustrious princes 'seated under a small tattered canopy, the remnant of his former state, his person emaciated by indigence and infirmities, and his countenance disfigured with the loss of his eyes.' Eighty-three years of sorrow and suffering had passed over his head, and 'poor, dependent, aged,

infirm, and sightless, the head of the empire illustrated in his person the wide-spread ruin which had overwhelmed the empire itself' Strangers from a distant country were come to put an end to his miseries,—and though he was transferred as a state-prisoner from one custody to another, he had no more to suffer from any barbarous usage or want, but received a considerable sum for the support of his royal household

Let us next give the portrait drawn by Bishop Heber —'The 31st of December, 1824, was fixed for my presentation to the emperor, which was appointed for half-past eight in the morning I went, accompanied by Mr Elliot and two others, with nearly the same formalities as at Lucknow, except that we were on elephants instead of in palanquins We were received with presented arms by the troops of the palace drawn up within the barbican, and, dismounting at a courtyard, proceeded on foot, till we passed a richly-carved, but ruinous and dirty, gateway, where our guides, withdrawing a canvas screen, called out, in a sort of harsh chant, "Lo, the ornament of the world ! Lo, the asylum of the nations ! King of kings ! The Emperor Acber Shah ! Just, fortunate, and victorious " We saw a very handsome and striking court, with low, but richly-ornamented buildings Opposite to us was a beautiful open pavilion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it, within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them Mr Elliot

here bowed three times very low, in which I followed his example. This ceremony was repeated twice as we advanced up the steps of the pavilion, the heralds each time repeating the same expressions about their master's greatness. We then stood on the right-hand side of the throne, which is a sort of marble bedstead richly ornamented with gilding, and raised on two or three steps. Mr Elliot then stepped forward, and, with joined hands, in the usual Eastern way, announced in a low voice, to the emperor, who I was. I then advanced, bowed three times again, and offered a nuzzer of fifty-one gold mohurs in an embroidered purse, laid on my handkerchief. This was received and laid on one side, and I remained standing for a few minutes, while the usual court questions about my health, my travels, &c., were asked. I had thus an opportunity of seeing the old gentleman more plainly. He has a pale, thin, but handsome face, with an aquiline nose, and a long white beard. His complexion is little, if at all, darker than that of an European. His hands are very fair and delicate, and he had some valuable-looking rings on them. His hands and face were all I saw of him, for the morning being cold, he was so wrapped up in shawls that he reminded me extremely of the Druid's head on a Welsh halfpenny. I then stepped back to my former place, and returned again with five more mohurs to make my offering to the heir-apparent, who stood at his father's left-hand, the right being occupied by the Resident.

‘The emperor then beckoned to me to come for-

wards, and Mr Elliott told me to take off my hat, which had till now remained on my head, on which the emperor tied a flimsy turban of brocade round my head with his own hands, for which, however, I paid four gold mohurs more. I then retired to receive the "Khelats" (honorary dresses) which the bounty of "the Asylum of the World" had provided for me. I was accordingly taken into a small private room adjoining the zenanah, where I found a handsome flowered caftan edged with fur, and a pair of common-looking shawls, which my servants put on instead of my gown, my cossack remaining as before. In this strange dress I had to walk back again, having my name announced by the criers "Bahadur, Boozoony, Dowlutmund," to the presence. I now offered my third present to the emperor, being a copy of the Arabic Bible and the Hindoostanee Common Prayer, handsomely bound in blue velvet laced with gold, and wrapped in a piece of brocade. He then motioned me to stoop, and put a string of pearls round my neck, and two glittering but not costly ornaments in the front of my turban, for which I offered again five gold mohurs. It was, lastly, announced that a horse was waiting for my acceptance, at which fresh instance of imperial munificence the heralds again made a proclamation of largess, and I again paid five gold mohurs. It ended by my taking my leave with three times three salams, making up, I think, the sum of about three-score. It must not be supposed that this interchange of civilities was very expensive either to his Majesty or me. All the presents which he

gave, the horse included, though really the handsomest which had been seen at the court of Delhi for many years, and though the old gentleman intended to be extremely civil, were not worth much more than 300 sicca rupees, so that he and his family gained at least 800 sicca rupees by the morning's work, besides what he received from my two companions, which was all clear gain, since the khelats which they got in return were only fit for May-day, and made up, I fancy, from the cast-off finery of the Begum. On the other hand, since the Company have wisely ordered that all the presents given by Native princes to Europeans should be disposed of on the Government account, they have liberally, at the same time, taken on themselves the expense of paying the usual money nuzzers made by public men on these occasions. In consequence none of my offerings were at my own charge, except the professional and private one of the two books, with which, as they were unexpected, the emperor, as I was told, was very much pleased. I had, of course, several buckshishes to give afterwards to his servants, but these fell considerably short of my expenses at Lucknow. To return to the hall of audience. It was entirely lined with white marble, inlaid with flowers and leaves of green serpentine, lapis lazuli, and blue and red porphyry, the flowers were of the best Italian style of workmanship, and evidently the labour of an artist of that country. All, however, was dirty, desolate, and forlorn. Half the flowers and leaves had been picked out or otherwise defaced, and the doors and windows

were in a state of dilapidation, while a quantity of old furniture was piled in one corner, and a torn hanging of faded tapestry hung over an archway which led to the interior apartments "Such," Mr Elliot said, "is the general style in which this palace is kept up and furnished It is not absolute poverty which produces this, but these people have no idea of cleaning or mending anything" For my own part I thought of the famous Persian line—

"The spider hangs her tapestry in the palace of the Cæsars,"

and felt a melancholy interest in comparing the present state of this poor family with what it was 200 years ago, when Bernier visited Delhi, or as we read its palace described in the tale of Madame de Genlis

'Akber Shah has the appearance of a man of seventy-four or seventy-five, he is, however, not much turned of sixty-three, but in this country that is a great age He is said to be a very good-tempered, mild old man, of moderate talents, but polished and pleasing manners. His favourite wife, the Begum, is a low-born, low-bred, and violent woman, who rules him completely, lays hold on all his money, and has often influenced him to very unwise conduct towards his children and the British Government She hates her eldest son, who is, however, a respectable man, of more talents than native princes usually show, and, happily for himself, has a predilection for those literary pursuits which are almost the only laudable or innocent objects of ambition in his power He is fond of poetry, and is himself a very

tolerable Persian poet He has taken some pains in the education of his children, and, what in this country is very unusual, even of his daughters. He too, however, though not more than thirty-five, is prematurely old, arising partly from the early excesses into which the wretched followers of an Eastern court usually plunge persons in his situation, and partly from his own subsequent indulgence in strong liquors His face is bloated and pimples, his eyes weak, and his hand tremulous Yet, for an Eastern prince, as I have already observed, his character is good, and his abilities considered as above the common run '

From the royalty of the Great Mogul we turn to the royalty of his Begum for a glimpse into those scenes which are enacted within the four walls of the Zenana, —a ground tabooed to all male feet The account, the faithfulness of which will be recognized by every reader, is by a lady, who had gone to divert herself by sketching in the palace She had occasion to ask for a chair, little knowing^h that the whole court would be thrown into commotion by her *undiplomatic request* 'However, they sent a message to the king on the subject, who said I might have a stool, but not a chair, and accordingly sent me a very rude little bench Some of his Majesty's guard marched in, most of them were boys, almost children When I had finished, I desired some of the numerous by-standers to look into the camera, with which they were greatly delighted, and as we were going, a message came from the king asking me to show it to him. We accordingly turned back, and

three or four black slaves came to conduct me to the harem.

‘They introduced me to the chief lady, Zinat Mahl Begum, or Ornament of the Palace, who struck me as old and ugly, and then led me to the king’s apartment, where the old monarch was smoking his hooka. He is slender and feeble-looking, but with a simple kindly face, though he took no notice of me when I came in, which I suppose is etiquette. His bedstead, with four silver posts, was by him, and a crowd of women about him, one old woman was rubbing his feet. No one was handsomely dressed. The old king wore a gold skull-cap and a cotton *chapkan*. I sat down for a moment, and then told them that the camera must be put up out-of-doors. They led me into the balcony, but that would not do, so they took me to a terrace, where I put it up. The old king seemed pleased, and asked me to draw the queen, to which I willingly agreed. She was so long in adorning herself that it was dark soon after I began. They brought out boxes full of jewels, she put on about five pair of ear-rings, besides necklaces, a nose-ring with a string of pearls connecting it with the ear, rings for the fingers, besides ornaments for the head. Then she retired to change her dress, some of the women holding up the cotton *rezai* (wadded quilt) in which her Majesty had been wrapped, as a screen. She came back, dressed in red muslin spotted with gold, and sat down, hooka in hand, with two female servants with peacock fans, or rather *chubs*, behind her. When I looked closer at her, I saw that

she could not be old, but she is very fat, with large though unmeaning eyes, and a sweet mouth Her hair, like that of all the other women, of whom there must have been about fifty present, was *à la Chinoise* Her little son, Mirza Jewan Bukt, came and sat beside her, but as soon as I offered to sketch him, he was hurried away to change his dress, and returned clad in green velvet and gold, with a *Sirpatch*, or aigrette of jewels, in his gold cap.

‘The noise and chattering of the assembled crowd was deafening, but the chief eunuch occasionally brought them to order, and made them sit down Her Majesty laughed very loud, as loud as she could, with her mouth wide open, at some jest which passed Not one of all these women was doing anything, or looked as if they ever did do anything, except three, who were cracking nutmegs What a life! The old king came in, and a man with a black beard, whom I took for one of his sons, and who remained standing, but the women sat and jested freely with his Majesty He approved of the sketches The little prince is he whom the king wishes to have declared heir-apparent, though he is the youngest of his ten or twelve sons He has no less than thirty daughters’ Such was the *Zenana* of old Bahadur Shah, a few years before the Mutiny Truly has it been observed, that ‘the poetry and romance of the harem exist only in warm imaginations, and in that propensity of our nature which lends to the unknown a beauty and a charm, which the prosaic hand of reality rudely tears away’ Bernier’s description of the attend-

ants on Roshenari Begum, or Moore's sketch of 'the fair young slave that sat fanning Lalla Rookh with feathers of the Argus pheasant's wing,' are all very good to impose on the reader. But in the days of Aurungzebe the Zenana was no less the scene of the ill-disguised amours of Roshenari Begum, than in the days of Bahadoor Shah it was a collection of noisy, dirty, coarse-minded women, who spent their days in dressing, cracking jokes and 'nuts, intriguing and quarrelling, and breathing without change in a soulless atmosphere—with no scope or pursuit for a healthy exercise of their minds.

From Heber's as well as from Mrs Mackenzie's account, it appears that the Great Mogul was wonderfully tenacious of life, that his several wounds, inflicted by Nadir, Ahmed Shah, Sudasheo Bhao, and Scindia, had all healed up, and that he had recovered, to enjoy life again like a well-to-do man, who, freed from Adam's curse of making his bread by the sweat of his brow, and saved from all trouble of defending his empire, or attending to his subjects, sat like a *political Juggernaut*, receiving only homage and pension and nuzzers, who had no other duty in this nether world than to fulfil the commandment for multiplication, whose begum was careful only of making a purse and mustering jewels, and whose brood of children spent their days only in fiddling, guttaring, and singing verses, intervened now and then by a glass of liquor. He had to himself all these comforts and benefits, while Company Jehan went through all the fag of governing, cheered up by Lady India, who, on parting with the Hindoo and Mussul-

man, chose to give her hand to that adventurous young foreigner. Thus is the Great Mogul described in his sinecurism — ‘Bahadur Shah is really a king, not merely by consent of the Honourable Company, but actually created such by their peculiar letters patent. Lord Lake found the grandfather of the present sovereign an emperor, in rags, powerless, eyeless, and wanting the means of sustaining existence. The firmans of the Padishah made the general an Indian noble, the sword of the latter made the descendant of Tamerlane a Company’s king, the least dignified, but the most secure, of Eastern dominations. In public and private, Bahadur Shah receives the signs of homage which are considered to belong to his pre-eminent station. The representative of the Governor-General, when admitted to the honour of an audience, addresses him with folded hands in the attitude of supplication. He never receives letters, only petitions, and confers an exalted favour on the Government of British India by accepting a monthly present of 80,000 rupees. In return he tacitly sanctions all our acts, withdraws his royal approbation from each and all our native enemies, and fires salutes upon every occasion of a victory achieved by our troops.’ Though he may not have been served with all the zeal inspired by that line of Sadi,—‘Should the prince at noonday say, It is night, declare that you behold the moon and stars,’—he was suffered, however, to believe ‘that he was the lord of the world, master of the universe, and of the Honourable East India Company, King of India and of the infidels, the superior of the

Governor-General, and proprietor of the soil from sea to sea.'

Meanwhile, Company Jehan prospered and flourished so as to become the great suzerain of the land—his bride being always the *Luchmee* to her man * He began to feel the Great Mogul a bore, and to regard him as a puppet Sir Charles Metcalfe while a resident was the first 'to intrench on the little outward marks of attention and deference, which soothed the poor old man in his inevitable dependence' Lord Amherst would not deign to visit him with bare feet and a bowed head according to the Delhi court etiquette, but on terms of an honourable equality He forced the king, then on the throne, to receive him as an equal, and seat him in a state-chair on the right hand of his Majesty 'After an interchange of compliments, and the usual form of presenting *attar* had been gone through, Lord Amherst took leave, and was conducted by the emperor to the door of the hall of audience On a subsequent day the emperor returned the visit with similar ceremonies'—bursting into tears by the shock his feelings received, and repenting of his condescension ever afterwards Lord William Bentinck, when at Delhi, would not press upon the king, especially as his economy would not permit him to sanction the expense of the presents necessary for an interview with his Majesty, but he curtailed the magnificence of the Resident and reduced his powers,

* The word *luck* is evidently derived from the Sanscrit *Luchmee* The Hindoo phrase *she is the Luchmee to her man*, signifies that she is the source of good luck to her husband

lowering the court of Delhi thereby Lord Ellenborough not only followed in the track of his predecessors, but went a step further by appearing himself with all the grandeur of a protecting Power, and the dignity of an Imperial conquering State. He chose to act the part of the Great Mogul in all respects, excepting that of his harem. All his friends and brothers, the princes of India, were commanded to meet him at Delhi. 'The splendour of that field of cloth of gold no one will ever forget who saw it. The myriads of tents and pennons, the thousands of elephants, the assemblage of troops of all the provinces of Western India, the armour and picturesque dresses of these, and the army of European artillery, cavalry, and infantry, in attendance upon Lord Ellenborough, formed a magnificence of spectacle truly grand and *Shah-Jehanic*. This display was made outside the Delhi palace, while inside sat, on a desecrated throne, brooding over his wrongs, the Mogul himself, his hundreds of sons and relatives, all Sultans, steeped in poverty with their attendants, inculcating hatred, malice, and all uncharitableness against the Feringhee usurpers. Lord Ellenborough prohibited the further presentation of the annual *Nuzzer* to his Majesty. This nuzzer, symbol of allegiance, or acknowledgment of suzerainty, had hitherto been regularly presented by the Resident as the representative of the Company. Lord Ellenborough would not, however, confiscate it. He does not approve of confiscation, therefore he ordered the amount to be added to the sum paid annually for his Majesty's Civil List. The king refused to receive it

in this manner · the nuzzer was a very important acknowledgment, its money value was nothing ’

Thus, one by one, were slights and insults heaped on the head of the Mogul, while he and his progeny went on multiplying by compound multiplication, till, at last, his palace, styled the paradise upon earth, became an Epicurus’ sty, by being crowded with Sultans and Sultanas, ‘ who lay about in scores, like broods of vermin, without food to eat, or clothes to cover their nakedness, and literally ate each other up ’ Here is a picture of his overcrowded court ‘ Outside the walls of his palace the King of Delhi has no more authority than the meanest of his servants, but within that enclosure his will is fate, and there are twelve thousand persons who live subject to it The universal voice of society ascribes to this population the habitual practice of crimes, of which the very existence is unknown in England, except to the few who form the core of the corrupt civilization of great cities Its princes live without dignity, and its female aristocracy contrive to exist without honour The intellectual qualifications of both sexes, with one or two exceptions, do not reach even the Mahomedan standard of merit—perhaps the lowest in the scale of modern humanity But it is not the condition or the morals of the inhabitants of the royal palace, nor the maintenance of any exclusive jurisdiction, that form the chief reasons why the kingdom of Delhi should be abolished The latter belong to a class of topics with which the readers of Malthus and Poor Law Commissioners’ reports are familiar The royal family of Delhi consists

of twelve hundred persons, with a sure prospect of further increase every month, and how is the East India Company to support all this army of princes and princesses? As yet the hardship has only fallen upon the monarch, who has been obliged to divide and sub-divide his income, until there are princes who receive only 25 rupees a month! Let the honest democrats of London and Manchester try, if they can, to imagine the case of a king's son, nephew, or cousin, however far removed, living in a state of royalty on thirteen shillings and sixpence a week, constantly addressed as 'Shah-i-Alum,' the King of the World, and feeling it necessary for his rank's sake, on choosing a wife, to settle on her a dowry of five lacs of rupees! While this farce of a monarch is kept up, the 'Sulateen' continues to multiply within the royal residence, and to live on the royal bounty, their sole occupation being confined to playing on the sitar, and singing the king's verses. There is no employment for them in the service of the state, and they are vastly too proud to condescend to labour, even if qualified to undertake it, which, as matters stand, is entirely out of the question.'

Then came the days of escheats, and annexations, and 'wars with a vengeance,' under Lord Dalhousie, and the pear became ripe by the death of the heir-apparent in 1849. The Governor-General took advantage of the opportunity to abolish the pageant of the Great Mogul, and opening a negotiation, won over the next heir to accept the terms of abdicating the throne, vacating the palace, recognizing the English, retiring to the

palace at the Kootub with certain titles and emoluments, and allowing the large family in the palace to be placed under proper regulations. Hitherto, the wrongs and insults, the prohibition of the king to go beyond the environs of Delhi, and the refusal of salutes to the princes, had engendered a hatred that, kept down by fear, festered in the mind without any vent or expression. But now, alarmed for their very existences, the king and all the royal family, the begums and eunuchs, began to harbour those treasonable designs, and to create those disaffections and dissensions, which brought on the terrible crisis of the Great Rebellion of 1857.

Immediately before the Mutiny the state of the palace is thus described — ‘Within its walls there was a population of more than 5000 souls, of which no less than 3000 were of the blood-royal and descendants of Timour-leng. These latter, of course, were too proud to do anything which could not be done by their European brethren, but they seem to have lost all military spirit, and to have sunk into a state of abject debasement, and of poverty, unredeemed by self-respect or by usefulness. The king seldom stirred out of late years, or went beyond the palace walls, but inside their precincts he was subjected to constant annoyance from his numerous relatives—the Great Mogul Olivers were always “asking for more.” It may be imagined how this wicked, lazy, sensual, beggarly crowd stormed and raved round the courts, when there came upon them a vision of plunder, conquest, jaghires, grants, treasures, zenanas,—how they yelled for blood and shouted, “Kill !

Kill ! ” They were in a state of such poverty that some of these royal families were in want of their meals, and their numbers had increased far beyond the provision made for them ’

The following is a picture of the Great Mogul after the Mutiny was over — ‘ In a dingy, dark passage, leading from the open court or terrace in which we stood to a darker room beyond, there sat, crouched on his haunches, a diminutive, attenuated old man, dressed in an ordinary and rather dirty muslin tunic, his small lean feet bare, his head covered by a small thin cambric skull-cap. The moment of our visit was not propitious ; certainly it was not calculated to invest the descendant of Timoor the Tartar with any factitious interest, or to throw a halo of romance around the infirm creature, who was the symbol of extinguished empire. In fact, the ex-king was sick, with bent body he seemed nearly prostrate over a brass basin, into which he was retching violently. So for the time we turned our backs on the doorway, and looked around the small court, which was not more than thirty feet square. In one corner of this court, stretched on a charpoy, lay a young man of slight figure and small stature, who sat up at the sound of our voices, and salamed respectfully. He was dressed in fine white muslin, and had a gay yellow and blue sash around his waist, his head was bare, exhibiting the curious tonsure from the forehead to the top of the head, usual among many classes in the East, his face, oval and well-shaped, was disfigured by a very coarse mouth and skin, but his eyes were quick and bright, if not

very pleasant in expression By the side of his charpoy stood four white-tunicked and turbaned attendants, with folded arms, watching every motion of the young gentleman with obsequious anxiety One of them said, 'He is sick,' and the Commissioner gave direction that he should lie down again, and so, with another salam, Jumma Bukht—for it was that scion of the House of Delhi in whose presence we stood—threw himself back with a sigh, and turning his head towards us, drew up the chudder, or sheet of his bed, to his face, as if to relieve himself from our presence At the head of his bed there was a heavy-looking, thick-set lad, of thirteen or fourteen years of age, who was, we were told, the latest born of the house—by no means 'a sweet young prince,' and whose claims to the blood-royal the Commissioner considered more or less doubtful, considering the age of the king and the character borne by the particular lady who had presented the monarch with a pledge so late in his life, but I am bound to add that, at all events, 'he has his father's nose,' and his lips are like those of Jumma Bukht

'The qualms of the king at last abated, and we went into the passage—not but that we might have gone in before at any time, for all he cared He was still gasping for breath, and replied by a wave of the hand, and a monosyllable to the Commissioner That dim-wandering-eyed, dreamy old man, with feeble, hanging nether lip and toothless gums,—was he, indeed, one who had conceived that vast plan of restoring a great empire, who had fomented the most gigantic mutiny in

the history of the world, and who, from the walls of his ancient palace, had hurled defiance and shot ridicule upon the race that held every throne in India in the hollow of their palms? He broke silence Alas! it was to inform us that he had been very sick, and that he had retched so violently that he had filled twelve basins This statement, which was, it must be admitted, distressingly matter-of-fact and unromantic, could not, I think, have been strictly true, and probably was in the matter of numeration tinctured by the spirit of Oriental exaggeration, aided by the poetic imagination of his Majesty He is a poet—rather erotic and warm in his choice of subject and treatment, but nevertheless, or may be therefore, the esteemed author of no less than four stout volumes of meritorious verses, and he is not yet satiated with the muse, for a day or two ago he composed some neat lines on the wall of his prison by the aid of a burnt stick Who could look on him without pity? Yes, for one instant, ‘pity,’ till the rush of blood in that pitiless court-yard swept it from the heart. The passage in which he sat contained nothing that I could see but a charpoy, such as those used by the poorest Indians The old man cowered on the floor on his crossed legs, with his back against a mat which was suspended from doorway to doorway, so as to form a passage about twelve feet wide by twenty-four in length Inside the mat we heard whispering, and some curious eyes that glinted through the mat at the strangers informed us that the king was not quite alone I tried in vain to let my imagination find out Timoor in him

Had it been assisted by diamond, and cloth of gold, and officers of state, music and cannon, and herald and glittering cavalcade and embroidered elephantry, perhaps I might have succeeded, but, as it was, I found—I say with regret, but with honesty and truth—I found only Holywell Street. The forehead is very broad indeed, and comes out sharply over the brows, but it recedes at once into an ignoble Thersites-like skull, in the eyes were only visible the weakness of extreme old age—the dim, hazy, filmy light which seems as if it were about to guide us to the great darkness, the nose, a noble Judaic aquiline, was deprived of dignity and power by the loose-lipped, nerveless, quivering, and gaping mouth filled with a flaccid tongue, but from chin and upper lip there streamed a venerable, long, wavy, intermingling moustache and beard of white, which again all but retrieved his aspect. Recalling youth to that decrepit frame—restoring its freshness to that sunken cheek—one might see the king glowing with all the beauty of the warrior David, but, as he sat before us, I was only reminded of the poorest form of the Israelitish type as exhibited in decay and penurious greed in its poorest haunts among us. His hands and feet were delicate and fine, his garments, scanty and foul. And this is the descendant of him who, on the 12th of August, 1765, conferred on the East India Company the Dewanee (or lordship) of the provinces of Bengal, of Behar, and Orissa.

‘Although the guilt of the king in the encouragement afforded by him to the mutinous and murderous

Sepoys was great and undoubted, there is some reason to suppose that he was not so much responsible for the atrocious massacre within the walls of his palace as has been supposed. From the very first he had little power over the Sepoys and their leaders—his age and infirmity forbade all physical exertion. It is certain that for several days he protected the unfortunate ladies who fled to the palace, and resisted the clamorous demands for their blood which were made by the monsters around him, but it is true, too, that he did not take the step which would have saved their lives. He did not put them into his Zenana. It is said he was afraid of his own begums, and the women of the Zenana, who would have resented such a step. At all events he did not do so. Our countrywomen were murdered in his palace, and we have assumed that he could have saved their lives. It may be that we are to some extent punishing in the father the sins of the children.

‘He seemed but little inclined for conversation, and when Brigadier Stisted asked him how it was he had not saved the lives of our women, he made an impatient gesture with his hand, as if commanding silence, and said, “I know nothing of it—I had nothing to say to it.” His grandchild, an infant a few months old, was presented to us, and some one or two women of the Zenana showed themselves at the end of the passage, while the Commissioner was engaged in conversation with one of the begums, the latest, who remained inside her curtain, and did not let us see her face.

‘Here was this begum, a lady of some thirty-five,

very aggravating to the ex-Great Mogul, who was both in pain and anguish, and very anxious to get away from him. "Why," said she, "the old (yes, I believe the correlative word in English is) fool goes on as if he was king, he's no king now I want to go away from him. He's a troublesome, nasty, cross old fellow, and I'm quite tired of him" Bowstrings and sacks! was not this dreadful language? But the ex-Mogul is a philosopher; he merely asked one of his attendants for a piece of coffee-cake or chocolate, put a small piece in his mouth, mumbled it, smiled, and pointing with his thumbs over his shoulder in the direction from which the shrill and angry accents of queenly wrath were coming, said, with all the shrug and *bonhomme* of a withered little French marquis of the old school, "*Mon Dieu* '—I mean—Allah' listen to her!" And so we left him alone in his misery. He numbers upwards of eighty-two years, but they are said to be only of lunar months, and that his real age is seventy-eight. It is needless to say that he will never, if sent, reach Caffraria alive.*

Instead of Caffraria, the ex-Mogul was sent to Rangoon. His exile, with his begums and children about him, was a far milder punishment than assassination or the slow operation of the *pousta*, to which he would have been condemned under the *régime* of his own house. In two years he ceased to exist, and was gathered to his fathers, though not to be buried with them. Far from being consigned to the tomb of the ancestral dead—to

* Russell's 'My Diary in India'

some magnificent mausoleum created by giants, and finished by jewellers—his remains were interred just behind the main-guard where he was confined, beneath a lonely and unhonoured grave in the moistened soil of Rangoon, ‘and in somewhat close proximity to the cook-houses of the European soldiers, so that his ghost will be able to enjoy at least the savoury smell of several luxuries which were forbidden food to him whilst living’

‘Thus unlamented pass the proud away,
The gaze of fools, and pageant of a day’
So perish all, whose breast ne’er learn’d to glow
For others’ good, or melt at others’ woe’

Of the boasted House of Timoor, the only adult members now remaining are ‘the elderly Zinat Mahl, that old tigress, her cub, Jumma Bukht, that “interesting youth” who is believed to have amused himself by shooting English ladies with a double-barrel, his wife, who has given birth to several children since his arrival in Rangoon; and his brother Shah Abbas’ They should be left to shift for themselves, and allowed to melt away in the crowd, till they sink into utter insignificance

It is well that the Great Mogul is extinct,—and it would be well for mankind if the Grand Turk also were no more. No curse that has afflicted the human race has ever been so baneful as that which Mahomedan rule has proved itself to mankind. The Moslem rose as a storm-wave to entomb all the great works of ancient power and wisdom beneath its deluge, and to plunge the world into a state of barbarism that has perpetuated despotism, ignorance, and anarchy for many a long

century He has never been better than a gloomy enthusiast, hating, spurning, and slaying all who did not believe and call upon the Prophet ,

‘ One of that saintly, murderous brood,
To carnage and the Koran given,
Who think through unbelievers’ blood
Lies the directest path to heaven ’

His history is made up only of burnings, massacres, and pillages—it is one long uniform tale of cruelty without remorse, and of offence without prayer or penance His government has been that under which life hung by a thread, and female honour was exposed to the risks of violence. What has been his conduct towards heirs and competitors for the throne, but a quiet disposal of them by the bowstring, dagger, or poison? How did he treat his wives and mistresses for their slips, but with the sack, halter, or living burial? What other has been the principle of his government than physical force, and plunder and extortion? In what opinion did he hold his subjects, but as beasts of burden and beasts of prey? In what light did he view woman but as a pretty toy, soulless as much as his turban, his pipe, and his amber mouth-piece? The Moslem has left indelible traces of his presence everywhere in the ruin of countries, and in the slavery of nations His great object was to slaughter and destroy, and to make a glory of his destruction He was born not for the progress, but the retrogression of mankind—not for amelioration, but for the perpetuation of evil He never sought to dispel ignorance, and sowed no seeds of improvement

to elevate the condition of mankind 'But for the accident which gave Charles Martel the victory over the Saracens at Tours, Arabic and Persian had been the classical languages, and Islamism the religion of Europe, and where we have cathedrals and colleges we might have had mosques and mausoleums, and America and the Cape, the compass and the press, the steam-engine, the telescope, and the Copernican system, might have remained undiscovered' to the present day Under the progress which the world has made now, the Mahomedan has become an obsolescence,—and to tolerate his existence is to tolerate an anomaly—a diseased limb endangering the soundness of the whole system If it were possible to destroy all Mahomedan institutions, and to eradicate all Mahomedan traditions, by one vigorous and simultaneous effort, and if all that is Mahomedan in name or spirit were to become extinct by a combination of circumstances, it would be well for mankind, and rid the world of its greatest enemy The Mahomedan sits as an oppressive incubus upon society, hindering the onward progress of some three hundred millions of men, and to ignore the evil of his existence is the highest treason to the cause of humanity

Of the architectural works of the English there are almost none to be seen in Delhi It is right that they have not risked their reputation by undertaking any, for to build anything deserving of their name, they must beat the Kootub or the Jumma Musjeed The *Church*, with its fine dome, may interest the traveller It is in the Italian style, and was built, at an expense of

1,20,000 rupees, by Col. Skinner, a highly-distinguished commander of irregular troops in the East India Company's service. He lies interred here, 'after all his wanderings in the days of border warfare in India.' The church was erected, it is said, 'in consequence of the father having made a vow, that if his son Joseph, who was so dangerously ill as to be given over by the doctors, should recover, he would found a church as a thank-offering.'

There is also seen in this church a monument raised to the memory of William Fraser, who was one of the Residents in the Court of Delhi, and killed by the Nawab Shums-ood-deen, in 1835. To take away his life, the Nawab had employed a Mahomedan of the name of Kureem Khan—'known to be a good shot, and a good rider, who could fire and re-load very quickly while his horse was in full gallop.' On Sunday, the 22nd of March, Mr Fraser had been to a party given by a Hindoo Rajah, from which he was returning home late in the night, attended by one trooper and two peons on foot. Kureem Khan waited for him on the road to take advantage of the opportunity. 'As Mr Fraser's horse was coming up on the left side, Kureem Khan turned his, and as he passed by, presented his blunderbuss—fired—and all three balls passed into Mr Fraser's breast. All three horses reared at the report and flash,—and Mr Fraser fell dead to the ground. Kureem galloped off, followed a short distance by the trooper, and the two peons went off and gave information to Major Pew and Cornet Robinson, who resided near the place. They

came in all haste to the spot, and had the body taken to the deceased's own house but no signs of life remained. They reported the murder to the magistrate, and the city gates were closed, as the assassin had been seen to enter the city by the trooper

‘Kureem Khan and the Nawab were both convicted of the crime, sentenced to death, and executed at Delhi. The Nawab was executed some time after Kureem, on Thursday morning, the 3rd of October, 1835, close outside the north or Cashmere Gate, leading to the cantonments. He prepared himself for the execution in an extremely rich and beautiful dress of light green, the colour which martyrs wear, but he was made to exchange this, and he then chose one of simple white, and was too conscious of his guilt to urge strongly his claim to wear what dress he liked on such an occasion. The following corps were drawn up around the gallows, forming three sides of a square, the first regiment of cavalry, the twentieth, thirty-ninth, and sixty-ninth regiments of native infantry, Major Pew's light field battery, and a strong party of police. On ascending the scaffold, the Nawab manifested symptoms of disgust at the approach to his person of the *sweeper*, who was to put the rope round his neck, but he soon mastered his feelings, and submitted with a good grace to his fate. Just as he expired his body made a last turn, and left his face towards the *west*, or the *tomb of his prophet*, which the Mahomedans of Delhi considered a miracle, indicating that he was a martyr—not as being innocent of the murder, but as being executed for the murder of

an *unbeliever* ! Pilgrimages were for some time made to the Nawab's tomb, but I believe they have long since ceased with the short gleam of sympathy that his fate excited. The only people that still recollect him with feelings of kindness are the prostitutes and dancing-women of the city of Delhi, among whom most of his revenues were squandered

‘One circumstance attending the execution of the Nawab Shums-ood-deen, seems worthy of remark. The magistrate, Mr Frascott, desired his crier to go through the city the evening before the execution, and proclaim to the people, that those who might wish to be present at the execution were not to encroach upon the line of sentries that would be formed to keep clear an allotted space round the gallows,—nor to carry any kind of arms, but the crier, seemingly retaining in his recollection only the words *arms* and *sentries*, gave out, after his *Oyez, Oyez*, that the sentries had orders to use their arms, and shoot any man, woman, or child that should presume to go outside the wall to look at the execution of the Nawab ! No person, in consequence, ventured out till the execution was over, when they went to see the Nawab himself converted into smoke, as the general impression was, that as life should leave it, the body was to be blown off into the air, by a general discharge of musketry and artillery !’ *

The monument in honour of Mr Fraser ‘cost 10,000 rupees, is made of white marble in compartments, inlaid with green stones representing the weeping willow.’

* Sleeman's ‘Rambles and Recollections’

Close to the church are seen the remains of what was once the Delhi Government *College*, a building with a lofty-pillared verandah. The college had been founded on the site of Dara's palace, where had been held many a *souree* of poets and philosophers by that prince. No pupil of the Delhi College has so distinguished a name as Mohun Lal. He was Moonshee to Sir Alexander Burnes, and had accompanied that gentleman to Cabool, in the Affghan expedition.

Not far from this is the *Magazine*, covering several acres of ground. To prevent its contents falling into the hands of the rebels, the magazine was blown up by Lieutenant Willoughby on the 11th of May, 1857. 'That indomitable officer, with a mind capable of conceiving, and a heart and hand resolute and steady to perform, has passed away, but his deeds can never die.'

Many a time has Delhi been the theatre of war and bloodshed, but never more so than during the great Sepoy Rebellion. The city was like a loaded mine, which took fire the instant the mutineers made their appearance at one of the gates from Meerut. In a moment a murderous fire was opened upon the European and Christian residents in all quarters, and the butcheries of officers, civilians, merchants, and missionaries, the violation and massacre of their wives and daughters, the spoliation and burning down of their houses, the demolition of the courts of law, the college, and the printing-offices, and the seizure of the Ludlow Castle, the Metcalfe House, the arsenal, and the park of artillery, inaugurated the epoch of the *finale* of Feringhee rule. The prelude

gone through, the Great Mogul was proclaimed to have once more commenced his independent reign. For a long time the centre of intrigue and disaffection, the imperial city now became the great focus and stronghold of rebellion. The red-handed Sepoys poured in from all parts of the Presidency to this great rendezvous, and the soldiery within the walls of the city swelled to the number of 60,000 men. Its state now has been very well depicted in the following short extract — ‘The market-place of Delhi was crowded by a large number of soldiers and inhabitants, some vociferating, some shouting, and others earnestly conning over a proclamation which was written in large Persian characters, and pasted on a board stuck up for the purpose. It was a motley group. There was the fat greasy burgher, the rotundity of whose paunch sufficiently indicated the fulness of his purse, anxiously asking his neighbour about the current events of the day, and trembling for his hoarded riches, which may change hands, as he well knows, during the terrible time of war. There was the braggadocio Sepoy, his skull-cap set jauntily on his head, his eyes red with *bhang*, shouting that the Company’s *raj* was over, and boasting of the murder of some ten or twelve Feringhees during the mutiny at Delhi. There also was the fanatic Mussulman running about frantically and calling on the followers of the Faith to arms, and to annihilate the *Kaffir* who kill swine, and oh, abomination eat them!’ “O ye people of Delhi,” shouted he, “up, up, and be doing. Rejoice, for the day is come when the Feringhees will be driven from the land.

Their wives and daughters shall belong to you, and their children shall grow up to be your slaves and bondsmen."'

Such were the sights and sounds that met the eyes and struck the ears of men for many a day, during which the mutinous Sepoys exerted every nerve to prop up a visionary kingdom. The English, taken unawares, were for a time astounded. But in less than a month, collecting all the available troops, they moved down to Delhi, and sat before its walls for the recovery of that city. 'It was with no ordinary emotions,' says Dr Russell, 'I visited the remains of our trenches, and looked out over the decaying parapets upon the city and its great circling sweep of wall, and bastion, and battery, for I saw it was the pride, self-reliance, and greatness of a conquering race alone, which had enabled a handful of men to sustain and successfully conduct the most hopeless military enterprise that was ever undertaken. But at the same time I felt that had we been demi-gods we must have failed, if the enemy, to whom we were opposed, had possessed the ordinary intelligence and military skill of any European soldiery. At every step the audacity of the siege, the grandness of our courage, the desperation of our position, grew upon me. I visited our old cantonments—the Flagstaff, the Subzee Mundee, the house of Hindoo Rao, and so on, down to the canal. Our position, strong enough and well-chosen, was nevertheless enfiladed by the enemy's batteries at Kassgung, and the quantity of shot and fragments of shell lying inside our trenches show

how heavy their fire was. It was, indeed, one of the noblest exploits to take such a city as that before us, surrounded by strong high walls of masonry, defended by most formidable bastions and crenelated curtains, with good flanking fire at certain parts, and a very fine glacis covering three-fourths or more of the height of the wall, behind which was an army at least six times as numerous as our own. Most of those defences were put in order by our engineers, and it is a most extraordinary proof of the blind confidence of our Indian authorities in the *status quo*, that they prepared Delhi with such care and skill for a defence, placed inside it a garrison, and then denuded it of European troops. I was in great pain, going about on my crippled and swollen leg, but I thought it shame to talk of such sufferings in a place that had been the head-quarters of misery, wounds, suffering, and death.

The main picket of the British forces was at *Hindoo Rao*, on the top of the ridge that is to the north-west of the city. The chief efforts of the Sepoys were directed against this post of the besiegers. From the 8th of June, 1857, until the fall of Delhi, it had to sustain *twenty-six* attacks. The name Hindoo Rao is from the son of the notorious Sirjee Rao Ghatkea, the brother-in-law of Doulut Rao Scindia, and the brother of Baiza Bae. Her Highness was a pensioner on the British Government. 'The brother also swallowed a pension, with as good a grace as the "Ancient Pistol" did Fluellen's leek. This worthy resided in Delhi, in which neighbourhood he was often seen figuring in top-boots

and other affectations of English costume. He formed one of the assemblage at Ferozepore in 1838, when Lord Auckland and Runjeet Singh diplomatized at each other. Being a pushing fellow, he thrust himself into a foremost place at one of the interviews between the Governor-General and the Maharajah, when a Seikh asked the Mahratta—"Are you not a pensioner of the English?" "Yes," was the pithy reply, "and so will you be soon."

Close to the Hindoo Rao 'is a much-injured domed building—the *Flag-staff Tower*, where the European residents on the 11th of May, 1857, took refuge before fleeing from the palace'. The 'well-known *Sammy House*, a small temple, and the chosen battle-ground on several occasions,' is on the extreme right of the ridge. The *Subzee Munde* and *Roshenara Gardens* were on the right flank of the British.

The heavy siege guns arrived in September, when five batteries were constructed, and some fifty pieces of artillery opened the fire upon the doomed city. From the 11th of that month, 'day and night the pounding went on, and roll after roll of ordnance thunder, in a succession almost momentary, fell with electric effect upon the ear'. The Cashmere Bastion was the principal object of fire—"and the dreadful state of ruin which it now (*ten years after the siege*) lies in, attests the accuracy of the fire of the British guns'. It had 'only a few months before been restored and strengthened by the English Government for the protection or beautification of the city of the Mogul, but soon began to crumble

away under the play of English 24-pounders' The 14th of September was the great day for the *storming of the city of Delhi*, and the attacking force was divided into four columns, with a reserve The gallant party fixed upon to blow open the Cashmere Gate consisted 'of Lieutenants Salkeld and Home, Serjeants Carmichael, Burgess, and Smith, Bugler Hawthorne (who accompanied the party to sound the advance when the gate was blown in), and eight native Sappers under Havildar Madhoo to carry the bags of powder This heroic little band, forming a forlorn hope, and feeling themselves doomed almost to certain death, waited in a most agonizing suspense for the appointed signal It came, the firing suddenly ceased, the cheer of the rifles rang through the air, out moved Home with four soldiers, each carrying a bag of powder on his head, close behind him came Salkeld, port-fire in hand, with four more soldiers similarly laden, while a short distance behind, the storming party, 150 strong, followed up by the main body of the column in rear The gateway, as in all native cities, was on the side of the bastion, and had an outer gateway in advance of the ditch Home and his party were at this outer gate almost before their appearance was known It was open, but the draw-bridge so shattered that it was very difficult to cross; however, they got over, reached the main gate, and laid their bags unharmed

'So utterly paralyzed were the enemy at the audacity of the proceeding, that they only fired a few straggling shots, and made haste to close the wicket

with every appearance of alarm, so that Lieut Home, after laying his bags, jumped into the ditch unhurt. It was now Salkeld's turn. He also advanced with four other bags of powder and a lighted port-fire, but the enemy had now recovered from their consternation, and had seen the smallness of the party and the object of their approach. A deadly fire was opened on the little band from the open wicket not ten feet distant. Salkeld laid his bags, but was shot through the arm and leg, and fell back on the bridge, handing the port-fire to Sergeant Burgess, bidding him light the fusee. Burgess was instantly shot dead in the attempt. Serjeant Carmichael then advanced, took up the port-fire and succeeded in the attempt, but immediately fell mortally wounded. Serjeant Smith, seeing him fall, advanced at a run, but finding that the fusee was already burning, threw himself down into the ditch, where the bugler had already conveyed poor Salkeld. In another moment a terrific explosion shattered the massive gate, the bugle sounded the advance, and then with a loud cheer the storming party was in the gateway, and in a few minutes more the column,—and the Cashmere Gate and Main Guard were once more in our hands.

There was a breach made also at the Water Bastion,—‘and that part of the wall exactly facing the Koodseah Garden even yet gives evidence how dreadfully severe the cannonading must have been.’

The first column, headed by Brigadier Nicholson, carried the breach at the Cashmere Gate, and steadily advanced clearing the ground before them, and dis-

lodging the enemy from the church and kutcherry. Packed as the British troops were in a narrow lane, they suffered terribly from the galling fire kept up from the adjacent houses. To check their advance towards the Lahore Gate, two heavy field-pieces were run out and opened, but a rush being made, one of the guns was wrested from the enemy. The other gun remained to be captured. Nicholson waved his sword and led his men on, when a rebel bullet struck him in the chest, and he was carried off mortally wounded to the rear. The remains of that splendid soldier lie in the new cemetery outside the Cashmere Gate. 'John Nicholson's life has yet to be written. He was a Deputy Commissioner in the Punjab Civil Commission, when he was suddenly called upon to assume a high military command in the attacking force. As a civil officer his reputation was of the very highest, he was in every place where he could be of the least possible assistance, and he effectually supervised every official in his district. This extraordinary man had more influence with his subordinates than perhaps any Englishman in the East has ever had. One class of natives actually worshipped him, and termed themselves "The Nicholsanee Fakeers." A native, speaking of him, said,—"The sound of his horse's hoofs were heard from Attock to the Khyber." In an official report of the Punjab Government, this sentence occurs —"Nature makes but few such men, and the Punjab is happy to have had one." The present Governor-General, in referring to this heroic character, has used these words —"His sterner qualities and his

high sense of duty are generally known, not so perhaps his remarkable deliberation, which with him preceded the infliction of punishment " At the time of his death he was but 35 years of age '

From the 14th to the 17th of September, the Church, the Kutcherry, the College, the Kotwallee, the Magazine, and the Delhi Bank House were, one after the other, carried and recovered On the 18th, the line of communication between the Magazine and the Cabul Gate was completed On the 19th, the Burn Bastion, near the Lahore Gate, was taken possession of by a surprise This bastion is so called from Colonel Burn, who, with a handful of men, made a most memorable defence of Delhi in 1804, against an overwhelming army of Holkar and the cannonade of a hundred and thirty guns Here is the eulogy of Sir D Ochterlony, then Resident, on that gallant defence — 'It cannot but reflect the greatest honour on the discipline, courage, and fortitude of British troops, in the eyes of all Hindoostan, to observe, that with a small force they sustained a siege of nine days, repelled an assault, and defended a city ten miles in circumference, and which had ever before been given up at the first appearance of an enemy at its gates '

The 20th of September was the day of the final capture of Delhi On that day, the imperial palace was entered, and found deserted The cannons of the victorious Anglo-Saxons were now planted upon the conquered bastions, to pour death and destruction on the devoted city No resistance was offered henceforth to the conquerors, who filled the squares, and poured

through every street of Delhi. It was all up with the Sepoys, their hornets' nest was broken, and their cause knocked on the head. In large masses they made the best of their way out of the city by the bridge of boats across the Jumna. The rebellious in heart and in deed all fled for their lives. From the ramparts of the citadel, the booming of cannon announced the re-occupation of Delhi by the British troops, and the proud ensign of the victors once more waved over the city—the last monarch of the House of Timoor ceasing from that day to indulge in his dreams of the restoration of a Mogul empire, till the time came for him to go across the sea, and expiate his crimes by a life-long banishment from the scenes of his evil deeds.

Under the promptings of angry passions, it had been intended to give over Delhi to demolition, and to raze it to the ground. It was Sir John Laurence who stayed the hand of destruction, that would have disgraced the English and classed them on a par with the Asiatic. The outcast population had been shut out from the city for many a month, and lived in 'miserable sheds stretching for miles along the road-side. More squalid and vile nought can be, save the wretched creatures who haunt them—once, perhaps, rich bunneahs, merchants and shopkeepers.' This is the language of an eye-witness in the June of 1858. Now even, though ten years later, we think that, in going over to the Kootub, we saw some of the 'miserable sheds' and 'wretched creatures' spoken of—the latter especially, in the beings of old withered Mussulmans and gypsy-like Mussulmanees,

who stood up to clamour for a little charity as our gharry passed the road

The amnesty opened the way to people for returning to their forbidden homes, and Delhi is now once more a crowded and busy city, as though it had never passed through the crisis most terrible in the records of its history. It was thought that the re-establishment of British India upon its former footing would be the work, at least, of a quarter of a century. But it has taken only five and twenty months in the place of as many years, which is one of the best proofs that the Rebellion was not national, but a military revolt.

Though much of Delhi had been a miserable aggregate of hovels, it is described by an old traveller to have been 'of the bigness of London, Paris, and Amsterdam together, and of incomparable greater population and riches'. The highest population of Delhi was two millions in the time of Aurungzebe—that of Rome having been three millions, and that of London being now somewhere between the two numbers. It is not known how much the population had been, when, during the Mahratta government, there was no sleeping in safe skins without the walls, and all those who lingered in old Delhi made their way into the city. Three years before the Mutiny the number returned was upwards of 150,000. Not much below this, we think, would be the present population. Though the capital of the Mahomedans from their earliest conquest, it is remarkable that the Hindoo element has always been greater than their nation in Delhi. Notwithstanding their long-

continued emigration, and their natural increase under circumstances which afforded them great facilities for the rearing of families, the Mussulmans have never borne a greater proportion than one-tenth or, at most, one-eighth of the original inhabitants of the soil

The Moguls again seem to have never had very large numbers of their nation in the Mahomedan population of India. The hostile feelings of the House of Timoor towards the Tartars and Usbegs, had effectually closed the door against the influx of those foreigners. 'Wherever the Roman conquers, he inhabits,' is an observation of Seneca, from which perhaps modern politicians derive their principal argument in favour of colonization. But it was the policy of the wise Akber to consolidate his empire by amalgamating the different Indians under the same laws and the same letters, under the same faith and the same fraternity—a policy, the noblest ever inaugurated by a conqueror. The Moguls were probably a more limited class than even the English are at the present day. In the time of Aurungzebe the Persians were a numerous and powerful body in Delhi. The descendants of the ancient Ghorians formed a considerable proportion of the men in power. In the army were many Persian and Affghan officers and soldiers. The Vizier of the Mogul empire was then a Persian. The same numerical greatness of the Patans is observable even now in Delhi. It is more common to see in the great thoroughfare of the Chandney Chowk, Mussulmans dressed in tight trousers and short tunics, with skull-caps on their heads, that indicate them to be of

the Patan origin, than heavy-turbaned Moguls in loose pyjamahs, flowing gowns, and embroidered slippers. The ancient *Mogulparah* has now no name or inhabitant. Never encouraged to emigrate and settle by the sovereigns of their nation, the Moguls have always formed a very small section in India, and the few families that survived the fall of their empire are wearing out and dying off in the lapse of time—the luxuries and pleasures to which they are addicted telling very much against the propagation of their class.

The early Mussulmans are described to have been ‘stout and ruddy men.’ Those of Aurungzebe’s time had come to be ‘slender, dark, and sallow.’ The Mahomedan-Delhians of our day are extremely poor-built, effeminate, and wretched in their physical appearance. True, that the soil and climate have chiefly conspired to tell against their original mountain hardiness, and bring on this degeneracy. It is partly the consequence, also, of the stoppage of every infusion of the vigorous blood of their parent tribe. But we would attribute it more to moral than physical causes—to their vices and diseases, than to the temperature of the land over which the sun shoots fiery rays for ten months in the year. As a class, the Mahomedans are extremely vicious. The vegetarian Hindoos are by far a more sober people, and comparatively enjoy a better physical condition. It is the Mahomedan who is generally seen everywhere afflicted with the most disgusting diseases and leprosies—the effect of his anticipating the *hours* of heaven upon earth. On this subject medical and

mortuary statistics must throw light to arrive at accurate conclusions It is a remarkable fact to notice, that the later Mogul emperors all died at very old ages Shah Alum died in his eighty-sixth year. His son, Akber Shah, died at eighty Bahadur Shah sunk into the grave at about the same green old age This may show that longevity is hereditary rather than acquired from that temperance which is commonly supposed to be rewarded by length of years

If a decent dress, and polished manners, and external urbanities, had not set off the Mahomedans, they would have been 'monsters of the wilds,' as Aurungzebe always styled the Persians The Mahomedan has a praiseworthy regard of outward appearance, — and though he has ever such a large degree of self-esteem, he is seldom uncivil in speaking to an inferior The vocabulary of no language abounds with so many words for polite address In the adoption of these externalities, by all grades of the Hindoos in Delhi, consists their great outward difference from the Hindoos of Bengal Our rich *mahajuns* of Calcutta, particularly those from the Eastern districts, do not in the least fear sinking in the estimation of the public from the shabbiness of their clothing, the meanness of their lodgings, or the fashion of their equipages But in Delhi, a Hindoo is never without a *chapkan* over his *dhotee*, and a skull-cap on his head. The same colloquy, the same costume, and the same civilities, seem to have apparently effaced all external distinctions between a Hindoo and Mahomedan of Delhi The only mark by

which one may make out their races, is that the former buttons his tunic on the right side, and the latter hooks his on the side of the heart

Nothing like 'the bigness of London, Paris, and Amsterdam together' is now seen in the size of Delhi Including the suburban houses of the English, the walled town would not be much more than half the size of modern London singly It is no longer thickly peopled, and highly-adorned with useful and ornamental works, from Budderpore on the south, to Kushak Shikar, near Hindoo Rao, on the north, when Delhi was in its glory, and was of the size as described above The great capital of Northern India has yet all the features and attributes of a metropolis, but, in comparing it with Calcutta, the latter has decidedly the advantage in general magnificence Delhi has nothing that can be put in competition with our splendid squares There are no such places for driving and walking as the Maidan and Strand The Hooghly would be degraded by a comparison with the Jumna,—and though the whole splendour of the town at once bursts upon the view from the opposite shore, the *coup d'œil* is not half so grand and striking as that presented by the City of Palaces when approached from the Botanical Gardens In point of vast and beautiful domes, high ornamental gateways, and richness of materials, Delhi has an immense superiority to all that one has to see of their kinds in Calcutta The Kootub may immeasurably distance the Ochterlony monument, and the Jumma Musjeed ought not to be mentioned in

the same breath with St Paul's Cathedral. But it is very much to be doubted whether, in its best days, Delhi had any such tasteful buildings as our Fever Hospital, our Metcalfe Hall, and our classical Mint. It is not fair, however, to institute a comparison between a fallen and a rising city.

Nor is there to be seen now a sixteenth part of those 'incomparable riches' which Delhi once possessed. The ancient wealth and opulence of that city have all disappeared. Its trade has gone to ruin long ago. There was a time when Delhi sent out governors to Bengal, Allahabad, Guzerat, Lahore, Cashmere, and the Deccan. To Delhi came the annual revenue from all those provinces. In Delhi were ostentatiously displayed, and lavishly spent, great fortunes made in remote soubhadaries by oppression and corruption. In Delhi were the King and his Court. It was the place to which all, from the highest omrah to the lowest peasant, looked forward with hope and anxiety and awe. But it is long since that the glory of that proud city has departed. The wealth once deemed inexhaustible has passed away. So far back as 1783 the state of its trade was no better than as follows — 'The bazars in Delhi are but indifferently furnished at present, and the population of the city miserably reduced of late years. the Chandney Chowk is the best-furnished bazar in the city, though the commerce is very trifling. Cotton cloths are still manufactured, and the inhabitants export indigo. Their chief imports are by means of the northern caravans, which come once a year, and bring

with them, from Cabul and Cashmere, shawls, fruit, and horses the two former articles are procurable in Delhi at a reasonable rate There is also a manufacture at Delhi for *bedree hooka* bottoms The cultivation about the city is principally on the banks of the Jumna, where it is very good, the neighbourhood produces corn and rice, millet and indigo The limes are very large and fine Precious stones likewise are to be had at Delhi, of very good quality, particularly the large red and black cornelians, and *peerozas* are sold in the several bazars' Indigo, that is spoken of by Abul Fazl to have sold at ten to fifteen rupees the maund, is still grown, manufactured, and exported as before But the manufacture of cotton fabrics have ceased from the day that hand-loomers failed to compete with machinery Cabul grapes, pomegranates, and raisins, are now both abundant and cheap Precious stones must continue to sell here, till the city is de-Mahomedanized, and Anglicized in spirit and taste

Perhaps nobody, in Delhi now recollects the art of enamelling tiles, that is to be seen in the Leela Boorj But in many particulars the modern Delhians evince no want of ingenuity and industry In the delicate and laborious workmanship of mosaics, in the enamelling of jewellery, in the elegant manufacture of carpets and shawls, they are highly skilful Mimiature-portrait painting is also practised in great excellence. Ismail Khan, residing in the 'Kala Baolee,' has the greatest reputation for his 'very beautiful artistic work.' There is another Mahomedan in the Chand-

ney Chowk, who is also a skilful artist in miniatures.

The little merchandise that is in Delhi is chiefly in the hands of Hindoos—its merchants, shopkeepers, jewellers, upholsterers, coach-builders, and stable-keepers, are all Hindoos, excepting a few of them. The office is the great object of ambition to the Mahomedans—their nation has been bred and accustomed to it for many generations, and they sigh for ‘the restoration of the old Mahomedan régime with precisely the same feelings that Whigs and Tories sigh for the return to power of their respective parties, it would give them all the offices in a country where office is everything’ Though so inferior now, the Chandney Chowk is still a very splendid and showy street. The shops are gay and gaudy enough, the stream of life flows through it ceaselessly, and the great city-roar is continually in your ears. No place could have been better chosen for the *Kotuallee* than this crowded noisy thoroughfare, where men are apt to break the peace,—and ‘every bargain is a battle’

Living in Delhi is yet nearly as cheap as in the Hindoo or Mahomedan times. High food and high wages, without corresponding intelligence, enterprise, and energy for acquisition, are evils that are telling severely on the middle classes of Bengal. The statesman may congratulate himself on the emancipation of the ryot from thralldom, but our gentry rues the hasty and premature introduction of those reforms which are yet unsuited to the state of civilization in our country. In

Delhi, the necessaries of life are had at such low rates yet as they must be within the reach of the veriest pauper, and make starvation unknown in the land. The freshest flesh, without the tare of bones, sells at *two annas* the seer—a fact that must water the mouth of every *grist* within the Ditch. Sweetmeats, that, in Calcutta, have risen two hundred times in value, and made it a great hardship for parents to solemnize the bridal feast of their sons and daughters with a decent appearance, are here cheap, unadulterated, and excellent. The cheapest thing in Delhi is the fruit. The Bengalee has his cocoanuts and plantains—the Delhi-wallah has his oranges, limes, melons, and *sao-fuls* (apples). But the most rich and abundant fruit of India—the mango, is, unhappily, a desideratum to the Delhians. In our several rambles in and about the town, scarcely any mango-tree fell under our observation. It was not without reason, therefore, that in the reign of Shah Jehan, couriers were stationed between Delhi and Maza-gong, to secure an abundant and fresh supply of the finest mangoes for the royal table.

Visited the *Delhi Institute*—This is a place in which one may spend an hour or two with great pleasure. The building is constructed in elegant taste, and is an ornament of the city in a European style of architecture. The outer surface of the building is covered and ornamented with a stucco made principally from the dust of pulverized red-stone, which has taken a fine polish, and given that appearance of stone to the building, which is possessed by the numerous Mahomedan structures.

Hitherto, chuham had been made to look like marble in all Indian architecture. But the substitution of this more enduring stone-dust plastering is an improvement, which is likely to recommend its general introduction all over the country. In the Fort, we saw the apartments in the Harem, the Tusbear-Khannah, and the Motee Musjeed, to be plastered in this fashion with the dust of white marble, where the stones required repair and washing. The sum which the Delhi Institute has cost to build is over two lacs of rupees—and would even eight lacs more have sufficed to give Delhi a building of half the size, durability, and grandeur of the Jumma Musjeed? The age of cheap food and lodging has gone, and that of high wages and rack-rent has succeeded.

In the premises of the Delhi Institute are the Station-Library, the Government College, and the Museum. The first is on the ground floor, in the westernmost corner of the building. Previous to the Mutiny, the *Delhi Library* was the largest in the Upper Provinces, when it contained 9000 volumes. There was no time for us to examine its treasures, and we passed on to the *Museum*, that is in the adjoining hall. Near the steps leading into the hall are two broken statues in red-stone, that first of all attract your notice. They are of half size, being from the waist to the head—one of them headless, and the other noseless. Nobody about the place could tell us whose images they were, though from the very first we did not fail to suspect them of having been the statues of Jeimul and Puttoo. On asking the guide whether they had ever been upon the backs of two ele-

phants, and receiving an answer in the affirmative, all our doubts as to the identity of the statues were removed. The Rajpoot *pugree*, and the Hindoo robe buttoned on the right side, were further confirmations. It next remained to make out which of them was the statue of Jaimul, and which one of Puttoo. The headless statue was altogether out of consideration. The one that had its face entire, excepting the nose, had all the features of a grown-up man and developed maturity. Now, at the time that Puttoo perished in the defence of Cheetore, he 'was only sixteen years old, and had lately married. To check any compunctious reluctance that he might feel in leaving his wife behind, his heroic mother armed the young wife as well as herself, and with her descended the rock, and the defenders of Cheetore saw her fall fighting by the side of her Amazonian mother.' This left no uncertainty as to the statue of Jaimul. The truth of Bernier's description is at once acknowledged, it being impossible not to read in the stern features of the statue,

'The unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,

that distinguished the gallant Rajpoot chief, who defended the fortress of Cheetore against the genius and resources of Akber. The expression of *Anger* in Hogarth's picture of that passion, is not more true to nature than the expression of high-spiritedness and stern resolution in the statue of Jaimul. There is a great deal of mind in his countenance, which speaks highly in favour

of the art of the Moguls, though this is the only instance in which one has to judge of their sculptural skill. The muscular development of the body, as exhibited in the broad chest and rounded shoulders, has been executed with great exactness. The folds in the sleeves of the robe are almost of European perfection. The *pugree* is a very good likeness of the modern Marwaree turban.

Poor Puttoo, if we may be allowed the expression, having survived his death for nearly three hundred years, has at last become headless. His friend and colleague has yet to run his career—the chipped nose may sprout again under skilful sculptural surgery. The *pugree* and robe are interesting points in the history of Indian costume for the Social-Science wallah. There can be no doubt that the statues were erected by a generous conqueror in admiration of the great gallantry of his enemies.

Inside, the principal oblong hall is fitted up as a gallery, hung up with half-length portraits of many of the celebrated characters of our modern history, from Sir Charles Metcalfe to the present Governor-General. The collection is interesting to a physiognomist, who may read the histories of their lives in many of the faces, particularly in that of Sir Henry Lawrence. Sir Charles Metcalfe has his eye upon you, wherever you move about in the hall. Lord Canning pleases above all others by the calm dignity written upon his features. His is a name that shall always be associated with that of Clive—the one as the *conqueror*, and the other as the *saviour*, of India. As the collection appears to bear a

reference to all those notabilities whose names are inseparably connected with that of Delhi, one misses the portraits of Lord Lake, Sir David Ochterlony, and Sir Archdale Wilson

There is a portrait of Hindoo Rao, who is fortunate to have his name made familiar to the reader of Indian history by the events of the Sepoy Mutiny The swarthy Mahratta, and his glittering diamonds and pearls, appear to be great incongruities He looks a very stout man—the rich pudding of a pension would make any man do so But, after all, his eyes have great fire in them

The Museum is divided into departments ‘agricultural,’ ‘zoological,’ ‘ethnological,’ ‘archæological,’ &c In the agricultural department we counted the various cereals of the district to number *one hundred and twenty-one* species The specimens in the zoological and ornithological repositories are few and not very curious The ethnological department contains pictures of all the different people under the sun Indeed, Shakespeare’s description of man as ‘the beauty of the world, and the paragon of animals,’ seems to be applicable only to the noble *Aryan*, and not either to the *Malayan* or the *Negro* species These have not ‘the human face divine,’—but its caricature Never was a saying more true than that ‘the proper study of mankind is man’

By far the most interesting part of the Museum was the archæological cabinet Here is a collection of coins to interest the numismatic student There are also curious Arabic and Persian manuscripts, and cali-

graphic specimens of great beauty—one or two of them in gold characters. Most of all interesting to us was a little image that turned up in sinking a well at Soonput, near Paneeput, in December, 1864. The place is remarkable for being one of the five *pats* or *prasthas* assigned over to the Pandava brothers, and has derived its name from Rajah Sonee, the son of Bhoput, who reigned 920 B C. The image is of clay, baked and polished like Chunar pottery. The figure is sitting cross-legged with a club in each hand. Below the left knee is observed a very short inscription, in a very old Nagari character. General Cunningham has read this inscription, and supposes the idol to be an Aditya, or image of the sun. The age of it he thinks to be at least 1200 years. This agrees with the period—the seventh century—when *Puranism* had, like Briareus, assumed a hundred heads and forms to contend with Buddhism. There were then followers of Brahma, Indra, Ganesha, Surya, Chandra, and a host of gods, all of whom succumbed to the powerful Shivites and Vishnuvites. The only trace of the worship of Surya found in our day is in Benares, where, in a corner of the quadrangle of the temple of Unna-poorna, is a small shrine dedicated to the sun. The idol representing that luminary, however, is seated in a chariot drawn by seven horses, with a glory round his head—a representation of the old *Sol* of Homer.

Russell relates of ‘a nice little parson, who was all solicitude about a pattern for his pulpit-ornaments in the new church at Delhi. He said to me, “Did you

observe the ball and cross on the top of the church?" "Yes" "Well, the Sepoys fired at them. The ball is full of bullet-holes, the cross is untouched!" My good friend wished to imply that something of a miraculous interposition had diverted the infidel missiles, and I did not desire to shake his faith by observing that the cross was solid, while it was evident the ball was hollow. This identical ball has been since taken down, and deposited as a treasure in the Museum. It is of hollow lead, full of bullet-holes, some of them larger than a thumb's head. In the same manner did the Mogul emperors preserve Morad's howdah as a curiosity. It got bristled with arrows in the battle of Agra, and was preserved to the time of Feroksere, when Khafi Khan, the historian, saw it stuck as full of arrows as quills upon the fretful porcupine.

In the eastern wing is the Government College. It was vacation, and the school was not open. Few Mahomedan boys attend this institution — their parents and guardians being yet of Caliph Omar's opinion, that the world needs no book but the Koran. Not Galileo himself can make them get over their prejudice against *doorbeens* or telescopes, and convince them that the *Khut-i-abyaz*, or Milky Way, is not made of the marks left in the sky by *Boiak*, the rough-shod donkey on which the Prophet rode from Jerusalem to heaven. There was, many years ago, a European head-master at the school of Meerut, who could not make his pupils gulp down the fact, that the sun was seen for six months together in the Polar regions. 'If the sun did

not go down the horizon,' the boys said, 'how could the people there observe the *Ramazan*, and fast for half the year?' The teacher gave up his geographical lessons in despair. The fusion of the Mahomedan element, to form a common national Indian mass, requires the heat of the melting point of granite—or 2372 degrees of the political Fahrenheit

In an intellectual point of view, Delhi is yet far behind Calcutta. It has scarcely made the progress to form an enlightened public opinion, to call public meetings, to make public speeches, to speak out its idea through the press, to discuss questions of social reform, to make a move for the intellectual elevation of women, and to project political associations. Before another generation the Hindoo public mind of Delhi—for there is no knowing what the Mahomedan may be brewing in his head—can hardly be expected to have its energy aroused to any undertaking for national regeneration. For his long, zealous, and approved services, for his high professional abilities, and his unexceptionable conduct, the Baboo, who occupies the mathematical chair in the College, is going to be rewarded with a *Khillut* in the forthcoming *Durbar*.

The *Queen's Gardens* adjoin the Institute. They may not be of great extent, but are of great beauty, heightened by a charming disposition of lawn and trees after the English taste,—and being in the very heart of Delhi, one may walk there in ten minutes, stroll through them, and enjoy all that is to be enjoyed. Observed a large oblong-shaped white marble bath of the Mogul

times, cut in a huge block, in which the emperors probably had their duckings on a summer afternoon. Near the gateway, Jemul's elephant is being put up. Shade of Pilpay! we must invoke thy aid to describe this elephant to our reader — 'In a certain country, there existed a village of blind men, who had heard of an amazing animal, called the elephant, of the shape of which, however, they could procure no idea. One day an elephant passed through the place, the villagers crowded to the spot where the animal was standing, and one of them seized his trunk, another his ear, another his tail, another one of his legs. After thus endeavouring to gratify their curiosity, they returned into the village, and sitting down together, began to communicate their ideas on the shape of the elephant to the villagers, the man who had seized his trunk said, he thought this animal must be like the body of the plantain tree, he who had touched his ear was of opinion, that he was like the winnowing fan, the man who had laid hold of his tail said, he thought he must resemble a snake, and he who had caught his leg declared, he must be like a pillar. An old blind man, of some judgment, was present, who, though greatly perplexed in attempting to reconcile these jarring notions, at length said,—You have all been to examine the animal, and what you report, therefore, cannot be false, I suppose, then, that the part resembling the plantain tree must be his trunk, what you thought similar to a fan must be his ear, the part like a snake must be the tail, and that like a pillar must be his leg. In this way, the old

man, uniting all their conjectures, made out something of the form of the elephant ' Even so had we to figure in our mind's eye the statue of Jeimul's elephant—for, as yet, the animal has been set up on three of his legs, he has got only one of his ears, and the trunk is being adjusted The statue is a huge life-sized one, very creditably executed in black marble—the trunk cleverly enough done to look like the 'lithe proboscis'

Through the gardens passes a branch of Ah Merdan's canal, like a gushing rill This is the principal source of vegetation to the gardens of Delhi, and of drinkable water to its inhabitants The canal formerly yielded great profits The Nabob Sufder Jung derived an annual revenue of twenty-five lacs from it During the decay of the Mogul Empire the canal went to ruin. It was not re-opened till 1820 by Sir Charles Melcalfe, when 'the population of the city went out in jubilee to meet its stream, throwing flowers, ghee, &c, into the water, and calling down all manner of blessings on the British Government'

Festival of Dewallee—It is at a very good time that we have come to Delhi The Chandney Chowk is a grand scene of enjoyment There the shops are all show and glitter The greater portion of the population of Delhi is in motion during this season of rejoicing The whole world of fashion is out upon the great promenade,—and the peasantry from the country, arrayed in their holiday clothing, walk through it up and down in gay parties, passing by and looking on at the gaudy shops.

From the Kotwallee to the Lahore Gate, the whole street, bordered by booths and shops, looks like an interminable fair. The Hindoostanee mercantile year closing at the time of Dewallee, those in trade have to scrub, and wash, and decorate the exteriors of their houses, or otherwise their credit is seriously shaken. To no one does the season bring in such a good harvest as the dancing-girls, who are a good many of them in this luxurious city. Up in the second stories, they keep up music, and singing, and dancing, to the great entertainment of admiring crowds.

The principal amusements of the occasion consist in illumination, and the exhibition of dolls, toys, and confectionery—the two latter being reciprocally exchanged by families in their circles of relatives, friends, and acquaintances. In coming home yesterday from the Hoomayoon, we saw the whole street lighted up by little glass lamps, cherags, and candles, arranged in various devices and V Rs against the walls and upon the housetops. The confectionery shops were very attractive with their pyramids of sweetmeats. Not a little variety was shown in them from gilded cakes and comfits, to models of sugar-temples, raths, men, and animals. Before one shop was gathered a large crowd to see a curious *sugar-fort*. Well may the Delhians now indulge their martial propensities in building castles of sugar, but not any of stone. The doll shops were also objects of great admiration to the multitude.

Three consecutive days are given to the fête, and though enlivened by no variety, the tiresome repetition

does not take off the edge of the appetite for the festivities The Mahomedans now fully enjoy the Hindoo festival, they dare no longer act the mar-feasts of yore Though there were thousands of gazers and sight-seers, and the thoroughfare was one crowded mass of men from end to end, nobody, like Bernier, thinking an insurrection or riot to be probable, had come out 'into the street armed and prepared for any exigency that might arise'

The gayest and most brilliantly-lighted up house was that of Lalla Choona Mull The principal hall was illuminated with wall-shades, chandeliers, candelabras, and blue, green, and red lanterns, the light of which, being reflected from the mirrors and four glass hemispheres hung at the four corners, made the scene one of dazzling brilliancy Hundreds of visitors, attired in their best dresses, crowded the place to excess Our host had carried us there, and introduced us to the owner of the house, who sat upon a rich carpet that covered half the floor of the room, receiving his friends and relatives He was a tall thin man, of whitish complexion, on the other side of fifty He seemed to recollect seeing our faces at Calcutta, though we could pretend to no such recognition of him. He made us sit by him for half-an-hour, and inquired for many of his friends in Calcutta Choona Mull has principally made his fortune from extensive transactions in English piece-goods, and is now the wealthiest man in Delhi He spoke of the model of a railway locomotive prepared by

his nephew, and pressingly invited us to see it on the next morning

Yesterday was the anniversary of the Dewallee, and all Hindoos of this place observed it by celebrating the poojah of Luchmee, as done by us in Bengal. There was also the annual gambling among them—our host and his son having kept up till four o'clock in the morning, staking, and auguring from the vicissitudes of play their good or bad luck in the coming year. The son was a winner, and the father did not care much for the forebodings of disappointment. The passion for play among the Hindoos is from a long antiquity. It is spoken of in the Rig-Veda, when the throws of the dice killed the ennui of our ancestors. The Pandava brothers are well-known to have staked their kingdom and even their wife on the chances of the dice-board. Now that sharp laws hold all gaming and betting under restraint, the passion is indulged in only on the anniversary of the Dewallee, as a religious observance to know the auspices of the new year.

There is a very common saying all over India about *Delhi-ka-Ludhoo*, a comfit which one rues as much to eat as to have not eaten, and our servant, having gone the round of the principal sweetmeat shops in quest of this curious eatable, returned from his wild-goose errand with a baked dough-ball, to give us a hearty laugh at the hoax played upon his simplicity.

Delhi had always glowed in our imagination as the land of fairy figures and graces. It being a sacred

month as well as a sacred season, we saw endless processions of Hindoo women bending their way towards the Negumbod for a bath. The *bar-jees*, gaily dressed to display their charms, could not fail to attract one's notice as he passed through the Chandney Chowk, and saw them obtrude their faces from their verandahs with—death to all romance—the hooka in their mouths. In vain we looked for a pretty creature among the peasantry met with to work in the fields. To our disappointment—and we believe, too, to the disappointment of our reader—we must record that all that we saw of the fair sex in Delhi was unlike the romantic pictures of reading or hearsay.

In returning from our rambles this morning, we called again on Choona Mull, and, at the head of the staircase, met with his nephew, Omrao Sing, who is a tall, well-made, and fair-looking young man of five-and-twenty, or somewhat more. Though quite strangers to each other, his cordial reception and affability soon made us feel at home in his company. Like most Delhians, he has been principally educated in Persian and Hindoostanee, and knows little or nothing of English. But his little laboratory, full of mechanical tools and instruments, speaks high in favour of his cultivated taste, and of his pleasures in mechanical contrivances. He procured a little steam-engine to study its mechanism, and has by his own unaided powers constructed the model of a railway locomotive. His want of English has been a great drawback to his progress, and the books and publications that he gets out from England have to be

explained to him by an interpreter. On an open terrace he got up steam, and showed us the working of his tiny brass locomotive. Just half-an-hour before our arrival the Commissioner, with some of his friends, had come to see the same experiment. The present is a trial model, and its success has encouraged him to construct another upon a larger scale, which we advised him to place in the forthcoming Industrial Exhibition at Agra. Nothing like turning our collegiate education to practical purposes and public usefulness. The man of the press and the man of the platform are no less needed by India than the man who can build steamers and railways for her. Omrao Sing repairs his own clocks and watches. He has a taste for chemistry, and has himself constructed an electric machine for his experiments. In short, we left him with a strong impression of his remarkable powers, and his being an undoubted mechanical genius.

To speak now a few words about our host, and then take leave of him. He is a hearty old sexagenarian, who has yet a keenish for all the good things of life. He, too, has put some money in his purse, and is sufficiently well off to enjoy the few years on this side of the grave without any cares or anxieties. His son is a fine, stout, and well-limbed young man, of steady habits, and of an unostentatious taste, for one of his age and circumstances. There was no lack of attention and hospitality on their parts, but their own *Lallaisms* and our *Young Bengahisms* had kept us from mixing together on very familiar terms. When it became known to them, too late, that we drank something more than

milk and water, and that our dishes were made not purely of vegetables, the old man regretted very much his not having cultivated the intimacy of one mess. The males have their cups and *kababs* outside, but the women, we were told, were strict Hindoos in their own apartments. In all the essential points of our national character—in habits, feelings, and principles, the Hindoo women of Bengal and the Hindoo women of the Upper Provinces are one and the same beings.

In the afternoon, went out again for a last look at Delhi. By evening our goods began to be packed for starting early the next morning by the first down-train. The son of our host came, sat by us, chatted for a few minutes, and then we mutually bade each other good-bye. Next came the father, to feed us with choice viands, and to make all manner of apologies for his shortcomings. On our part, we expressed our most sincere thanks for his kind welcome and hospitality. The mutual leave-taking gone through, with a thousand kind words in the language and wishes of all sorts for health and prosperity, the old man retired. We then made a little *bucksheesh* to each and all the servants. Taking our last supper at Delhi, we went to bed early, to get up at peep of dawn, and be off from the city of the Pandoos, most likely never to behold it again.

It is time to close our account, here, leaving open a clue for resuming our narrative on a future occasion, should circumstances ever again take us to the parts beyond Delhi, on the completion of the railway. But the Durbar of the Governor-General is so near at hand,

both in point of time and place, and to which people are going from all parts, that we would like to carry the reader with us to enjoy the great political fête, and part with him then and there

November 10th — ‘To be an emperor of China,’ says Dr Gutzlaff, ‘is perhaps the highest dignity to which a mortal can aspire, and which may satisfy the ambition of Alexander and Napoleon’ But of all human conditions, the most brilliant, unquestionably, is that of Governor-General of India During the period of his government he is the deputed sovereign of the greatest empire in the world—the ruler of a hundred and fifty millions of men, and the suzerain of dependent kings and princes, who bow down to him with deferential awe and submission

From time immemorial the autocrat of India has exacted homage from his vassals to his highest earthly sovereignty In his day, the Hindoo had his *Rajsuye*, from the celebration of which he derived a consequence and supremacy which made him the Lord-paramount in the realm The Great Mogul had those grand and imposing *Durbars* which caused him to be regarded as surrounded with fabulous splendour It is the fashion now to hold similar political assemblages, but for which, however, there is no properly significant word in the language

Circulars have been issued, and invitations sent round to many a prince and chief, and to the *élite* of the land, to meet the Viceroy of our Queen in Durbar The circumstance has created an unusual stir and sens-

ation in the land, and all India rings with the note of preparation. In the city which was the favourite capital of Akber, have the princes and dignitaries been called upon to assemble. On a broad open plain, which has most probably seen many a pageant held by that monarch, is the Governor-General also to hold his great Durbar. Few particulars are on record as to the pomp and magnificence with which the ancient Hindoo held his *Shabhas*. But if the language of poetry be not wholly incredible, 'many a king and prince, clad in costly garments, graced the assembly with their presence. The steps of the magnificent hall were adorned with cloths embroidered in gold. Garlands of fragrant flowers waved on all sides, and drums, trumpets, and other instruments produced in harmonious concert a vivid impression on the ear, and spread joy and cheerfulness in the assembled company'*. The Durbars of the Great Mogul are well-known to have been held with the utmost display of human grandeur. 'His camp equipage consisted of tents and portable houses, in an enclosure formed by a high wall of canvas screens, and containing great halls for public receptions, apartments for feasting, galleries for exercise, and chambers for retirement; all framed of the most costly materials, and

* 'Strabo expatiates on the magnificence of the Indian festivals. Elephants, adorned with gold and silver, moved forth in procession with chariots of four horses and carriages drawn by oxen, well-appointed troops marched in their allotted place, gilded vases, and basins of great size, were borne in state, with tables, thrones, goblets, and lavers, almost all set with emeralds, beryls, carbuncles, and other precious stones, garments of various colours, and embroidered with gold, added to the richness of the spectacle.'—*Elphinstone*.

adapted to the most luxurious enjoyment. The enclosure was 1530 yards square. The tents and wall were of various colours and patterns within, but all red on the outside, and crowned with gilded globes and pinnacles, forming a sort of castle in the midst of the camp. The camp itself showed like a beautiful city of tents of many colours, disposed in streets without the least disorder, covering a space of about five miles across, and affording a glorious spectacle when seen at once from a height. The king's usual place was in a rich tent, in the midst of awnings to keep off the sun. At least two acres were thus spread with silk and gold carpets and hangings, as rich as velvet, embroidered with gold, pearl, and precious stones could make them.' In imitation of the Mogul emperors, the audience-hall of Runjeet Sing had its 'floor covered with rich shawl carpets, and a gorgeous shawl canopy, embroidered with gold and precious stones, supported on golden pillars, covered three parts of the hall.'

In size, costliness of materials, and grandeur, our Governor-General's camp equipage cannot vie with that of the Mogul. It does not take two months to pitch, like Shah Jehan's suite of royal tents. He needs no pompous demonstration to govern the people by striking their imagination. All that glitters is not gold. A chain is not the less galling because it is gilded. His is the object to govern by a moral and intellectual force—by an enlightened public opinion. Still, however, his temporary city of tents has imposing appearance enough to amuse and gratify the eye. It

occupies a large space, pitched with great regularity. The principal Durbar Hall is spacious as a royal saloon. It has great artistic outward embellishments and internal decorations. There, 'soft Persian carpets receive the feet in beds of roses' There, rich kanats and purdahs, gorgeous canopies, scarlet hangings, and decorative fringes, make up a display of skilful ornamentation, and of the utmost pageantry of state

To the *Rajsuye* of the Hindoo Maharaj Chacraverta, came princes and potentates from as far as Assam on the east, and from Cashmere and *Camboja in the Paropamisian Mountains* on the west. They came with rich and rare presents in token of allegiance. Crowned heads stood porters at the gate, and performed the duties of scullery—for the ceremony required every office to be filled by royal personages. In the Durbars of the Great Mogul were present many a prince and grandee of the realm—Rajahs, Soubhadars, and Munsubdars, from Bengal, Guzerat, Cabul, Candahar, and other provinces of the empire. There were also ambassadors and envoys from foreign courts—from the King of Persia, from the Sherif of Mecca, from the Prince of Abyssinia, from the Khan of the Usbeks, as well as from the King of England. To the Levee of our Viceroy have been invited the descendants of the ancient Hindoo Solar and Lunar princes, a Rajah from the seaboard of the Coromandel, a Begum and Nabobs, the Lieutenants of Bengal, Oude, and the Punjaub, the *élite* of the Civil and Military Service, and the Members of the Fourth Estate. There are to be men of letters, men

of science, and men of taste—men who wield the sword for the defence of the state, and men who wield the pen and make themselves heard to the ends of the empire. There would also be native worthies from Bengal, whose rank, intelligence, loyalty, and irreproachable public character have given them a prominence among their countrymen.

Round a circle of thirty miles, have thousands of men, elephants, horses, camels, bullocks, carts, and ekkas, forming the retinue and equipages of the princes and chiefs, encamped themselves in the most picturesque groups. To witness the grand fête, men from the Hills, from Bengal, and other parts of the Presidency have poured themselves in swarms. The flow of human streams is endless through all the highways and by-ways leading to Agra—marked by an interminable trail of dust for miles. More than two hundred thousand outsiders have gathered at the great political *mela*. The great jewellers have laid out their precious goods and wares for sale. Hotel-wallahs have opened their restaurants. Stable-keepers from Calcutta have sent forward their gharries and horses. It is a harvest for them all. The large concourse has made food dear and accommodation scarce. Friends and relatives have been written to secure houses, but none are available. One native gentleman has engaged an accommodation at three hundred rupees, for which the usual monthly rent is twenty rupees. Single rooms in the native town are asked for five rupees a day. Gharries for hire are absolutely unprocurable.

This day afternoon has been fixed for his Lordship's arrival from Delhi, and public entry into Agra. It is a rare pleasure to enjoy the sight of the landing and reception of a Governor-General. The solemnities, the processions, and the martial pageants displayed on the occasion, occur only once or twice in a decade, and the day ought to be set apart in the calendar as a public holiday in the capital where it takes place. As the hour of his Lordship's approach became nigh, the spectators on foot began to fill the streets. Next came the gentry on horses or in ekkas. Then followed the equipages and retinue of some of the sirdars and chiefs, the officials, and the big authorities. There was not a door, window, balcony, and roof, which did not throng with gazers. From the housetops in the neighbourhood looked down the females of the native Zenanas. The roadway from the bridge of boats to the Tripolia was a crowd of men. There was a picturesque multitude upon the tila or eminence in Peepurmundee. The city police formed the first row to keep off the crowds from the thoroughfare. In their fronts stood the European infantry. Upon the glacis of the fort waited the artillery. Near the ghaut were the cavalry and the body-guards. By four o'clock the train appeared from Delhi with the Viceroy, and the thousands assembled to welcome stretched their eyes on the look-out for him. The state-carriage rumbled along the bridge of boats. His Lordship first sent off Lady Lawrence under an escort *viâ* the road along the river. Then, getting up on horseback, he touched the soil of Agra, and the soldiers presented

their arms, the bands struck up, and the guns boomed forth the royal salute from the parapets of Akber's ancient fort. The Viceroy, with the Commander-in-chief and a Maharajah on his right and left, escorted by an army of halberdiers, body-guards, and troopers, and followed by a splendid train of equipages, proceeded slowly on towards the Durbar grounds,—whilst the din and shouts of men, the tramp and neighing of horses, and the clatter of swords, filled the air with a deafening noise. To quote the poet, 'it was one unbroken line of splendour,—and seldom has the Eastern world seen a cavalcade so superb'

The Durbar-fête is to last for seven days, and various rejoicings and festivities are to please 'the children of a larger growth'. Like the Moguls, the Governor-General is not to be 'weighed in golden scales against silver, gold, perfumes, and other substances in succession,' and then distribute them among the spectators. He is not to scatter 'almonds and other fruits of gold and silver,' to be eagerly caught up by the assembly. Nor are any 'vessels filled with jewels to be waved round his head or poured over his person,' and then given away in presents to the bystanders. Far other gaieties and amusements are to entertain those whom curiosity or duty has brought to the place of meeting. He is first to go through the ceremonious interchange of visits to the various princes. Next he is to present the crosses and ribbands of the knighthood of the Star of India. This is to be followed by a splendid illumination of the Taj. Then there are to be princely banquets, and parades,

and military manœuvres of the troops The Great Durbar to come off the last, and close the jubilee.

During the forenoons and afternoons of the 12th and the 13th the unceasing salutes heard through the din and dust apprized people far and near of the exchange of visits made by the Viceroy and the Rajahs Never have two royal persons met together without jealousies and squabbles inevitably springing up among them. The large number of potentates come to the Durbar have engaged themselves in a heraldic controversy, and become litigious and punctilious about etiquette and precedence It was gossipped throughout the town, that Jodhpore would not sit below Scindia, and Scindia below Jodhpore To satisfy both parties, the Governor-General has resolved upon separate interviews with them

On the evening of the 13th came off the illumination of the Taj The sight of it was an epoch in a man's life There were the finest of architecture, light and music, foliage and flowers, fair faces and soft associations, which mingled together to form one of the rarest spectacles ever presented of *Romance Realized*. The great gateway was lighted up with rows of saucers The groves all round were illuminated with festoons of lamps On each side of the green alley hung thousands of vari-coloured lanterns from the trees The innumerable fountains spouted forth their waters, that diffused a coolness through the fragrant air, and fell in lulling sounds upon the ear The arbour in the middle was a scene of dazzling brilliancy Small bamboo

frame-works, studded with lamps, were set in the middle of the channel to reflect the flames in the smooth mirror of the waters. From the gateway were flashed jets of electric light that chased away darkness. Nothing could be more beautiful than the leaves of the mango and lime trees, shining in the light of the fantastic illumination, 'which shed a lustre round as soft as that of the nights of *Peristan*' On either side of the long vista, sparkling with the play of countless lamps, rose music, and came on the breeze in 'delicious dream-like harmonies' More than five thousand people were supposed to have been assembled in the garden, in every variety of gay, brilliant, and tasteful costume. The witchery of the scene was particularly heightened by the groups of female forms disporting round, and going 'like gay moths about a lamp at night' In the midst of all stood forth in graceful majesty the Taj with its white alabaster form—as if Mumtaza herself had waked from the slumbers of the dead to witness the fairy scenes around her

The most charming of all sights was the illumination of the Jumna. The whole bend of the river, down two or three miles, sparkled with little lights like a sea of stars. Ceaseless and countless were the little lamps that slowly and gaily floated down the sluggish stream in tiny shallow paper cups, and closed the scene far as the eye could reach. 'As Lalla Rookh and her companions passed along a sequestered river after sunset, they saw a young Hindoo girl upon the bank, whose employment seemed to them so strange, that they stop-

ped their palankeens to observe her. She had lighted a small lamp, filled with oil of cocoa, and placing it in an earthen dish, adorned with a wreath of flowers, had committed it with a trembling hand to the stream, and was now anxiously watching its progress down the current, heedless of the gay cavalcade which had drawn up beside her. Lalla Rookh was all curiosity,—when one of her attendants, who had lived upon the banks of the Ganges (where this ceremony is so frequent, that often, in the dusk of the evening, the river is seen glittering all over with lights, like the Oton-tala or Sea of Stars), informed the princess that it was the usual way in which the friends of those who had gone on dangerous voyages offered up vows for their safe return. If the lamp sunk immediately, the omen was disastrous; but if it went shining down the stream, and continued to burn till entirely out of sight, the return of the beloved object was considered as certain. Lalla Rookh, as they moved on, more than once looked back to observe how the young Hindoo's lamp proceeded; and, while she saw with pleasure that it was still unextinguished, she could not help fearing that all the hopes of this life were no better than that feeble light upon the river '—

The maid or matron, as she throws
Champac or lotus, Bel or rose,
Or sends the quivering light afloat
In shallow cup or paper boat,
Prays for a parent's peace or wealth,
Prays for a child's success or health,
For a fond husband breathes a prayer,
For progeny their loves to share,
For what of good on earth is given,
To lowly life, or hoped in Heaven.—*H. H. Wilson*

The Grand Durbar took place on the 20th November. The vice-regal tent was prepared and decorated with every pageant for the occasion. There was no squatting on the floor in the true Oriental fashion, but chairs and benches were placed round for the seats of the princes and magnates. The Viceroy took his seat in a large gilded chair at the head of the assembly, with all the imposing magnificence of the Indian Suzerain. Though he was not surrounded by lieutenants, and secretaries, and officers 'wearing high heron plumes and sparkling with diamonds,' the glittering uniforms of his staff, the immense retinue, and the crowd of high and beautiful ladies in gay costumes, made up a show that is scarcely exhibited by any court in Europe or the East. The greatest display was made by the Rajahs and Chiefs appearing in their richest jewels, satins, shawls, and cloths of gold. Near fifty princes and potentates were assembled in the hall. There was the Rajah of Jodhpore—the scion of the ancient Rahtores, the descendant of Rajah Maun, magnificently dressed and covered with pearls, diamonds, rubies, and emeralds. The Rajah of Jeypore, sprung from the ancient Rajah Nala of romantic memory, and the illustrious Jey Sing, was there gorgeously attired in gold and jewels. No one enjoyed so high a lineage and prestige as the Rana of Odeypore, and the descendant of Ikshaku, 'Raghu, and Rama was represented by his vakeel. There was the Maharajah Scindia, who recalled the memory of Sevajee, and of the Mahratta empire. The Bhurtpore Rajah did the same of the royal Jaut

Suraje Mull. Pomp and beauty, indeed, in that assembly of princes shone with a lustre which the eye could scarcely bear, and spread on every side. But far away from the Coromandel was one—the Rajah of Vizianagram, who glittered superior to all, just as a Hindoo poet would say, is ‘the *Paryata* among other heavenly trees.’ His noble appearance, handsome features, and magnificent dress made him

‘The glass of fashion, and the mould of form,
The observed of all observers!’

To mention what is unexampled, and what never graced the assemblies of the Hindoo or the Great Mogul, there was in that hall her Highness the Begum of Bhopaul. The royalty of all Rajasthan was come to the great meeting. It would take a long space to notice them all—so we pass them over in silence. But not in silence pass Rajah Sir Dinkur Rao, and Rajah Sir Deo Narain Sing. There, too, was one, who commanded the general respect of his countrymen for his venerableness, his rectitude, and his remarkable consistency. In youth his habits must have been temperate, and to his temperance does he owe his singularly green old age. Long has he passed his eightieth year, but he still retains the vigour of his body and mind. Toiling for half a century in the cause of his nation’s education and well-being, and bequeathing a literary legacy for distant unborn generations, he had retired to a quiet haven to spend the evening of his life. But his sovereign had reserved honours for him, and quitting his seclusion, his peace, and his prayers, he had once more

come before the world to receive those honours It is long that Bengal has ceased to have her national historic characters—and the name, next to that of Ram-mohun Roy, that shall adorn our historic page, is that of the author of the *Subdo Kulpo Droom* The venerable Rajah Sir Radhacanth Deb was there, and not the less venerable Baboo Prosono Comar Tagore, whose respectable birth, position, and judicial repute, have made him a foremost man among his countrymen In the history of Indian jurisprudence he is to be mentioned as the first proposer for the amalgamation of the Supreme and Sudder Courts

Few things illustrate more strikingly the great conservatism of the world, than the punctiliousness and care which are required, even in the nineteenth century, to observe the forms and rules of etiquette old by two thousand or more years They fail not, however, to make a deep impression on the mind The great object of these Durbars is not only political consequence to the governing power, but also political good to the governed They offer the best opportunity to the Viceroy to give advices personally to the assembled Rajahs themselves. Nothing is more needed by them than a knowledge of the right principles of administration The religion, the laws, the literature, and the arts of Asia, may all be fairly contrasted with those of Europe without suffering much damage or depreciation by the result But no comparison can hold between the respective forms of government which the two portions of the old world exhibit. The British constitution is un-

doubtedly the best of all human political contrivances. Nothing approaching to it has ever been known in India or the East. The Oriental mind has produced the religion of the Vedas and of Buddha—that of the Guebers, of the Koran, and of Christianity itself, which is the principal basis of the civilization of Europe. It has framed such copious and refined languages as the Sanscrit and the Arabic. It has furnished the world with codes and jurisprudence, that Lycurgus and Solon adopted for their guide. It has produced songs and poetry scarcely inferior to the effusions of Homer. It has originated arts and inventions that minister yet to the necessities and comforts of mankind. In all these respects, it has an evident right to originality, and may claim an equality, if not a superiority, to the European mind. But it is decidedly wanting in the knowledge of the construction of a civil polity. It has never known, nor attempted to know, any other form of government than despotism. Political science and political reform appear, like the oak and the elm, to be the plants of the soil of Europe. Never has any effort been made for their introduction in the plains of Persia, or the valley of the Ganges. Though the most important of all branches of human knowledge, politics have never engaged the attention of the people of the East. They have never studied the theory and practice of a constitutional government. They have never conceived anything like republicanism. They have never understood emancipation from political servitude. They have never known what is a covenant

between the subject and the sovereign They have never had any patriotism or philanthropy—any common spirit and unity of feeling for the public weal Now that it is in contemplation to teach native rulers the art of government, they should improve their tastes and habits, acquire those sterling qualities of the mind which inspire attachment and loyalty, get over the pride and prejudices which are a bar to progress, and be educated in those sound principles of administration, which conduce to the preservation of order, and the physical and moral well-being of the people They should know the progress that the world has made in humanity—a humanity that is extended even to the inferior animals They should learn to govern for the good, not of the fewest, but the greatest number

Here, dear reader, we take our leave, thanking you for your patient courtesy, and hoping to meet with you again

THE END

ERRATA

VOL. I —Page 201, note, *for* Ederest *read* Everest

„ 305, last line but one, *for* in a populous *read* is
a populous

VOL. II —Page 49, line 22, *for* Chohanse *read* Chobans

„ 54, „ 7, *for* Biahminism *read* Brahmoism

TRAVELS OF A HINDOO.

Opinions of the Press

‘We are glad to perceive that the author of the sketches entitled “Trips and Tours,” which were for some months published regularly in the “Saturday Evening Englishman,” proposes to bring them out in a revised form in two volumes. One of the London publishers has been charged with the getting-up of the work, and we have no doubt it will form a valuable addition to the drawing-room library. When the sketches were originally published they were read with great interest, and many a reader anxiously inquired of us the author’s name. They will now have the satisfaction of receiving the work in a durable form, and we trust the reading public of India, such as it is, will not be backward in extending their patronage to the literary undertaking. There are comparatively few books of Indian travel, and of varying merits, but there is not one which paints the ancient and classic spots of Hindoostan from a Hindoo point of view. Baboo Bholanauth Chunder has supplied this desideratum’—*Hindoo Patriot*, 16th December, 1867

‘The clever author of the “Trips and Tours,” a series of papers about Indian towns and cities which periodically appeared in the “Saturday Evening Englishman” some time ago, intends republishing them in a separate form. I am very glad to hear this, and hope the book will have a large sale. It deserves to succeed, for it is really a most entertaining work, full of anecdotes, legends, and traditionary tales, and written withal in a very agreeable and chatty style’—*Mirzapore Advertiser*, 19th January, 1868

‘The contrast, in ordinary times, between the state of the people of permanently settled Bengal and of the hitherto periodically leased North-west, is thus described by a native traveller from the former province —“As we proceeded, everything about us bespoke of Hindoostan,—the stalwart and muscular men, their turbaned heads and tucked-up *dhoties*, their Hindoo colloquy, the garment-wearing women, the mud-roofed houses, the fields of *jowara*, the dry soil and air, the superior cattle, the camels, the absence of the bamboo and cocoa, and the wells in place of tanks. In sea-board Bengal, bogs, fens, and forests cover nearly a third of its area. In the Doab, almost every inch of land is under cultivation. From Allahabad to Shecoabad there are four large cities, and villages at frequent intervals. A similar distance in Bengal is no doubt dotted with the same number

OPINIONS OF THE PRESS.

of villages, but not one town equal to Futtehpore, Cawnpore, or Mynporee. There, townships deserving of the name occur only along the banks of the Bhagiruttee. If villages in the Doab are less picturesque, they are at the same time less subject to epidemics than the woody villages of Bengal. In a Bengal village hardly any better food is generally procurable than coarse rice, and lentils, and *goor*. In the rural districts of the Doab, flour, vegetables, fruits, milk, and sweet-meats are as abundant and excellent as in a metropolis. The food of a people is the best criterion of its condition. Here the rural population is more intelligent and spirited than the same class in Bengal. The ryot in Hindoostan is no less a bondsman to the *mahagun* than the ryot in Jessore or Dacca. But he is more independent-minded, and would not tamely put up with the outrages that are inflicted by a Bengal zemindar or indigo-planter. Unquestionably, the humblest Doabee lives upon better food, and covers his body with more abundant clothing, than the humblest Bengalee. The cattle here are various. Camels, buffaloes, horses, donkeys, and oxen, are all made to assist man in his labours. In Bengal, the oxen alone form beasts of burden. The fashion of Hindoostanee cooleyism is to take the load over the waist, and not upon the head. In Calcutta, the Baboos who talk big of politics and reformatations, do not know what it is to ride. In Hindoostan rural women perform journeys on horseback, and princesses discuss the merits of horsemanship. The fondness of the Doabee women for coloured millinery certainly evinces a more refined female taste, and to them may remotely be traced the impetus which is given to the various dye manufactures of our country. The agricultural women of Doab use ornaments of brass and bell-metal. The same class in Bengal is in the habit of wearing shell ornaments—ornaments that first came into fashion with the savages, though sometimes a pair of Dacca shell-bracelets may cost the sum of two hundred and fifty rupees.—*The Indian Administration*, by H G Keene

‘The Bengalee writer, from whom we have above borrowed an account of the different aspects of Bengal and the North-west, also furnishes an interesting picture of the Hindoostanee feeling when the Income Tax was being levied. He is describing a visit that he paid to an up-country friend at Agra.—“Nothing could have been more welcome after the long day’s touring and sight-seeing, than to sit to the excellent supper got up by our host—a pleasant sequel to sum up one of the most pleasant days of our life. The supper was in a style to tempt a Catholic to break through his Lent. The conversation turned upon the principal subject of the day—Income Tax. Throughout Hindoostan it is regarded as a national mulct for the rebellion. The mysterious ‘wants of the state’ are incomprehensible to the popular understanding. As yet, the Indians have not a common national mind to feel a concern for the welfare of a common State. They are busy about their own private fiscal prosperity, and indifferent to any outside calls of common interest. It never enters into their

OPINIONS OF THE PRESS

thoughts to inquire about the annual income or expenditure of the State, or to care about its 'chronic deficits' The eloquent English of our financier has told upon a limited number, but has scarcely enlightened the mass of the population, beyond producing this conviction, that their pockets are to be touched, not by any force of arms, but by the force of arguments Familiar only with the land-tax and customs, our nation needs the political education to be prepared for the innovations of a higher political science Never before was the national debt known in India, where only the whim of a despot had to be pledged for its payment Not more is the national debt foreign to the ideas of the North-westerns than is the Income Tax The Native mind must be taught to appreciate the wants of the State, to feel an interest in its well-being, before it will endorse the opinion that taxation is no tyranny"—*Ibid*

'They are not the sketchy productions of a European traveller, but the genuine *bonâ fide* work of a Hindoo wanderer, who has made his way from Calcutta to the Upper Provinces, looking upon every scene with Hindoo eyes, and indulging in trains of thought and association which only find expression in Native society, and are wholly foreign to European idea We all know the limited character and scope of the information which is to be obtained from the general run of European travellers in India, the description, often very graphic, of external life, the appreciation of the picturesque in external nature, the perception of the ludicrous in Native habits, manners, and sentiments, and a moral shrug of the shoulders at all that is strange, unintelligible, or idolatrous—all, however, combined with an utter want of real sympathy with the people, or close and familiar acquaintance with their thoughts and ways Now, however, with the assistance of these "Travellers," we shall be enabled, for the first time in English literature, to take a survey of India with the eyes of a Hindoo, to go on pilgrimages to holy places in the company of a guide who is neither superstitious nor profane, but a fair type of the enlightened class of English-educated Bengalee gentlemen Our traveller, perhaps, does not tell us all he knows Probably, like the candid old father of history, he has been fearful of meddling too much with divine things, lest he should thereby incur the anger of the gods But, so far as he delineates pictures of Indian life and manners, and familiarizes his readers with the peculiar tone of Hindoo thought and sentiment, his travels are far superior to those of any writer with which we have hitherto become acquainted Even the observant old travellers of the sixteenth and seventeenth century, who went peeping and prying everywhere, mingling freely with Natives, and living like Natives, never furnished a tithe of the stock of local traditions, gossiping stories, and exhaustive descriptions with which we are here presented.'—*Saturday Evening Journal*

Now Ready,
THE HISTORY OF INDIA

FROM THE EARLIEST AGES

BY J TALBOYS WHEELER,

ASSISTANT SECRETARY TO THE GOVERNMENT OF INDIA,
IN THE FOREIGN DEPARTMENT

Vol. I, comprising the Vedic Period and the Maha Bharata, 8vo, with a Map of ancient India, to illustrate the Maha Bharata, cloth boards Price 18s

LONDON N TRUBNER & Co, 60, Paternoster Row

Shortly will be published,

Vol II, comprising the Ramayana and the Brahmanic Period, 8vo, with a Map exhibiting the ancient Hindu Kingdoms in the time of Rama, and the Route of Rama from Oude to Ceylon

‘The ancient traditions of the people of India are household words in every quarter of the Peninsula. They have not passed away from the land in the same way that those of Stonehenge and Druidism, the worship of Thor and Odin, and the wars of the Heptarchy, have passed away from the people of England, but they are to the Hindu all that the Old Testament is to the Jew, and all that the Bible, the Library, and the newspaper, are to the European. In a word, it may be emphatically stated that a thorough acquaintance with the ideas and aspirations of the masses is impossible without a close familiarity with the subject matter of the Mahá Bhárata and Rámáyana.’

The following extract from the sketch of ‘Contemporary Literature’ in the *Westminster Review* for April, 1868, furnishes, it is believed, a correct description of the first volume of this work

The first volume of Mr Talboys Wheeler’s ‘History of India’ has been already the subject of comment in one of our editorial articles of

WHEELER'S HISTORY OF INDIA

the present number of the *Westminster Review* We revert to it here because the great importance of this work makes it desirable that its contents should be specified with some more detail than could find its place in the article to which we are alluding The object of Mr Wheeler's 'History of India' is 'not so much to draw up a history of the literature or religion of the Hindus, or to exhibit the results of comparative philology, as to delineate the civilization and institutions of the people with especial reference to their present condition and prosperity, and to the political relations of the British Government with the great Indian feudatories of the Crown' With this view he has devoted the first volume of his work to a short outline of the oldest period of Hindu civilization—the Vedic,—and a full account of the leading story of the Mahá Bhárata, the greatest Hindu epos The second volume 'will exhibit the traditions to be found in the Rámáyana,' the second great epos, the third 'will include the results of the first and second volumes, as well as those which are to be drawn from the more salient points in Sanskrit and Mussulman literature, and will thus form a *resumé* of the History of India from the earliest period to the rise of British power' The remainder of the work is intended 'to comprise the whole period of British administration, from the middle of the last century to the present day' There is no doubt that if Mr Wheeler accomplishes the task he thus has proposed to himself, his History of India will be the completest in existence, and judging from the manner in which he has dealt with his subject matter in the first volume, we entertain the best hope of its success 'All matters of mere antiquarian or philological or literary interest' not falling within his scope, the account he gives in his first volume, of the Vedic period, and that represented by the Mahá Bhárata, must be judged from the poetical and historical stand-point which he assumes. For this reason, the Vedic period, as yielding the least material for the historian, has been dealt with by him merely as an introduction to the epic period, which opens up the really historical ground of ancient India In spite of its conciseness, however, this introduction is in itself a valuable summary of some of the last Vedic researches of Sanskrit philologers, giving a miniature picture of the social and religious condition of the earliest ages of Hindu civilization, as inferable from the hymns of the Rig Veda Since, in our editorial article, a brief outline of the leading story of the Mahá Bhárata has already been given, we will here merely subjoin the headings under which Mr Wheeler has analyzed the great epos In the first chapter he treats of the family traditions of the house of Bhárata, in the second, of the early feuds at Hastinápura, in the third, of the first exile of the Pándavas, in the fourth, of the marriage of the Pándavas, in the fifth, of the reign of the Pándavas in Khándavaprastha, in the sixth, of the Rajasúya, or royal sacrifice of Yudhishtira, in the seventh, of the gambling match at Hastinápura, in the eighth, of the second exile of the Pándavas—the twelve years in the jungle, in the ninth, of their thirteenth year of exile in the city of King Viráta The tenth

chapter gives an account of the negotiations for the restoration of the Pándavas, the eleventh, of the preparations for the great war, the twelfth, of the eighteen days of this war, the thirteenth describes the revenge of Asrattháman, the fourteenth, the reconciliation of the living and burial of the dead, the fifteenth, the installation of Raja Yudhishtira, the sixteenth, the horse sacrifice of Raja Yudhishtira, and the seventeenth, 'the final tragedies'. And the whole account of the great epos, as contained in these seventeen chapters, is followed by four chapters, the first of which is devoted to the legends of Krishna, the second to the beautiful episode of Nala and Damayantí, the third to that of Devayání, and the fourth to that of Chandrahása and Vishayá. As already observed in our remarks on the Mahá Bhárata, the story of the horse sacrifice of Yudhishtira, though in the main agreeing with the narrative of the Mahá Bhárata, is in substance that contained in the *Asvamedha*, a legendary work ascribed to a saint Jaimini, and to this work also the beautiful romance of Chandrahása and Vishayá belongs. It will be seen that, in this account, Mr Wheeler has faithfully followed the order of the original, and thus has materially aided the student of Hindu antiquity in a proper appreciation of the work of the Brahmanical compilers. For whatever results Sanskrit philology may in future arrive at, in regard to the chronological order in which the various portions of the great epos have to be conceived, the only correct method of dealing with its contents *at present*, is to leave them in the order in which tradition has handed them down to us. The traditions themselves have been reproduced by Mr Wheeler in a condensed form, but barring some unimportant exceptions, with great correctness and artistical skill, and in this respect too, therefore, he has proved to be a reliable guide. That his critical remarks and conclusions will not always carry assent is obvious, for as Mahá Bháratean studies themselves are but in their infancy, an immense deal of literary jungle must first be cleared by the critical work of Sanskrit philology before any individual opinions relating to the obscurities of the great poem can claim the value of scientific positiveness. The good common sense, however, and the ingenuity with which Mr Wheeler has throughout applied his criticisms to the subject matter under his review, will insure to them a special attention, even on the part of Sanskritists, who may have to investigate the authenticity of the Mahá Bhárata as a record of history.

The editorial article referred to at the commencement of the foregoing extract is an elaborate review of the character and contents of the Mahá Bhárata, extending over forty pages of the *Westminster*, in which the labours of Mr Wheeler are critically described, and the difference between his investigations and those of Professor Lassen and others are duly pointed out. This able review is ascribed by the *Athenæum* to the pen of Professor Goldstucker, and indeed displays

an amount of learning far beyond the reach of the majority of Sanskrit scholars. The following observations of the reviewer on Mr Wheeler's history are worthy of notice —

According to the comprehensive plan on which this work is laid out, there is a strong hope that we shall at last possess a full account of what the Mahā Bhārata is, and an account, too, rendered not only in a clear and attractive, but in some respects also in an original, manner. The method of Mr Wheeler consists in premising his own remarks on the story of the epos under review, with a narrative of the story itself, but told in his own fashion and words. The original itself thus appears before us, not in the form of a translation, but in that garb which it would assume if, irrespectively of poetical considerations, a modern European had to convey, to a European audience of average education, the general impression produced by the Sanskrit story on the Hindu mind. To effect this end he would have to sacrifice all such details as without much comment would probably remain unintelligible, and he would otherwise also have to curtail the original narrative so as not to overtax the patience of an European public.

'Large masses of supernatural matter,' Mr Wheeler says in reference to the plan of his work (p. 39), 'have been either briefly indicated or cut away altogether. Brahmanical discourses and religious myths have been generally eliminated, to be reconsidered subsequently in connection with the religious ideas and belief of the people. Many episodes have been excluded, but a sufficient number have been exhibited in outline, whilst three favourite stories, which are apparently types of three different epochs of Hindu history, have been preserved by themselves under a separate head. Finally, the residue has been recast in English prose, in such a condensed form as would preserve the life and spirit of the ancient traditions, without oppressing the reader with needless repetitions and unmeaning dialogue, and has been interspersed with such explanations and commentary, and such indications of the inferences to be derived from different phases in the traditions, as might serve to render the whole acceptable to the general reader.'

All this Mr Wheeler has done with considerable tact and skill, and the result of his labour is an English account of the leading story of the great epos, tastefully drawn and attractive from the beginning to the end, but above all very accurate, too, in the main.

Mr Wheeler's process of separating fiction from truth is wholly different from that of Professor Lassen. While the latter accepts the grand dimensions which the epos assigns to the events narrated in it, and adapts its principal personages to these dimensions, in raising men beyond what they would be as simple individuals, Mr Wheeler, on the contrary, accepts the leading personages as real, and lessens the dimensions so as to fit the reality of these characters. Thus, while Professor Lassen lays stress on the names of the people which are recorded as having been arrayed against each other in the eighteen days'

WHEELER'S HISTORY OF INDIA

battle, and endeavours to show that the battle-field could not have been merely the limited plain of Kurukshetra, but must have extended over an area which had for its boundaries in the west the Indus, in the east the Ganges, in the north the Himalaya, and in the south the sea, to Mr Wheeler's mind all these innumerable armies are merely exaggerations, and all that is told of their deeds is past credibility. According to him, no such war in all probability took place.

The contest, he says (p 292), did not depend upon the engagements of armies, but upon the combats of individual warriors, and, indeed, so much stress is laid upon these single combats, that the innumerable hosts, which are said to have been led upon the field, dwindle down into mere companies of friends and retainers. Again, it will be seen that, whilst the Brahmanical compilers love to dwell upon combats with magical darts and arrows, which could only have been carried on when the enemy was at a certain distance, yet the decisive combats were those in which the rude warriors on either side came to close quarters. Then they fought each other with clubs, knives, and clenched fists, and cut, and hacked, and hewed, and wrestled, and kicked until the conqueror threw down his adversary and severed his head from his body, and carried away the bleeding trophy in savage triumph.

From the same point of view, Mr Wheeler disenchants us in regard to the extent of the royal power ascribed to the Kauravas and Pandavas. While the kingdoms are described as extending over a vast country, he reduces the Raj of Hastinapur to a certain area of cultivated lands and pastures, which furnished subsistence for a band of Aryan settlers, and the Pándavas founding a glorious kingdom at Khandavaprastha and conquering the earth would mean, according to him, their proceeding from the banks of the Ganges to those of the Jumná, thus clearing the jungle, founding a new Raj, and establishing a supremacy over every bordering enemy. In perfect consistency with this line of argumentation, Mr Wheeler therefore also discards as historical those traditional connections between the Pándava family and other princes which would seem to be opposed by geographical difficulties, or he assigns to those princes localities different from those which the epos would allow them to occupy. He disbelieves, for instance, the tradition which marries king Vichitravirya, the son of Sántanu, to two daughters of the king of Kási or Benares, for this tradition allows Bhíshma to drive to Benares in his chariot and back again with these young damsels, but as Benares, he says, is five hundred miles from Hastinápúr as the crow flies, the whole story is improbable, and the result of a later manipulation. Or, since Panchála, if identified with Kanouj, as it generally is, would be at least two hundred miles from Hastinapur, Mr Wheeler concludes that the country of that name, governed by Drupada, against whom Drona and the Pándavas waged war, cannot have been Kanouj, but probably was 'a little territory in the more immediate neighbourhood of Hastinápúr' (p 97). Again, the frequent and easy intercourse between

WHEELER'S HISTORY OF INDIA

Krishna and the Pándavas, as described in the Mahá Bhárata, becomes, for a similar reason, also a matter of doubt

'At the time,' Mr Wheeler argues (p 459), 'when Krishna is said to have first come into contact with the Pandavas, he and his tribe had already migrated to Dwáraká on the western coast of the Peninsula of Guzerat, which is at least seven hundred miles from Hastinápúr, as the crow flies, accordingly, it seems impossible that such relations as those said to have subsisted between Krishna and the Pándavas could really have existed, and this suspicion is confirmed by the mythical character of every event which apparently connects the Yádava chieftains of Dwáraká with the royal house of Hastinápúr'

It is with regret that we must here arrest our desire to afford more illustrations of the critical method which Mr Wheeler pursues in criticising the leading story of the Mahá Bhárata, for the more consistently he applies it to every event of special consequence, as narrated in the epos, and the more attractive the manner in which he puts forward his arguments, the less are we able, within these limits, to do justice to his criticisms

From the Times, 11th January, 1868

We agree with Mr Wheeler that no one can be said to know India, whether ancient or modern, who is unacquainted with the 'Mahá Bhárata' and 'Rámáyana,' and we congratulate him on having performed a task which will earn him the gratitude of many readers, both in England and in India. Mr Wheeler begins his work with a short account of the Vedic literature, a literature of a period which had at least this advantage, that its antiquity cannot be doubted. How far back the hymns of the Rig Veda may carry us is, no doubt, a difficult question to answer in definite numbers, but that they cannot be more modern than 1000 or 1200 B.C. admits now of little doubt. Mr Wheeler's account of what is known of this ancient period of religious worship is very well written, and drawn from trustworthy authorities. He proves himself well read in all that has lately been published on the subject, and this was by no means an easy task.

By reading the volume published by Mr Wheeler, any one who takes an interest in Oriental literature may now form a tolerably correct idea of this great Indian epic. The analysis of the poem is cleverly contrived, the style is well chosen, and the marginal notes enable busy readers to get on more rapidly over what seems tedious even in this short abstract of what may certainly be called the longest and most tedious of epic poems.

If, then, we consider that Mr Wheeler has reduced this enormous poem to the reasonable proportion of about 400 pages, 8vo, and that these 400 pages not only contain an analysis of the whole poem, but likewise remarks and explanations of his own, we feel sure that many readers will be thankful to him, and that the poem, in its abridged form, will find more readers, in Europe at least, than it could have commanded in its original grandeur.

WHEELER'S HISTORY OF INDIA.

To give an abstract of the abstract published by Mr Wheeler is impossible, and there is scarcely room for a few extracts. Here is a description of a battle by torchlight —

‘And the sun set in the heavens, but they fought on and cared not for food or sleep. And when the darkness came on they fought at hazard, not knowing friend from foe. And the night became terrible beyond all telling, fathers slew their sons and sons their fathers, and they cut and hewed like madmen. Then Yudhishtira, seeing that darkness was filling the plain with unutterable horror, ordered many lighted torches to be brought, and every man took a torch and fought with it in his hand, and ten torches were fastened to every chariot. And the whole plain of Kurukshetra was as light as day, and the golden cuirasses of the Rajas were as radiant as the sun, and the jewels on their arms and heads sparkled in the glare, and the swords and spears flashed like lightning. And they threw large stones at each other, and hurled chariot-wheels.

And when it was about midnight, and sleep was overpowering the eyes of all who remained alive, Arjuna cried out with a loud voice that the battle should cease for a while, and that all men should rest and sleep. Then all the warriors on either side rejoiced, and the rider of the elephant laid his head upon his elephant, and the horseman laid his head upon his horse, and for a brief space they were in a deep slumber. But presently the moon arose, and both armies were awakened, and again begirt themselves for shedding each other's blood.’

There are here and there magnificent scenes in this poem which will strike the reader even in the prose to which they have been reduced. The gambling match, when the Princes stake everything—their treasures, and flocks, and palaces, and servants, at last their own family, themselves, and even their wives, is vividly described, and the agony of Draupadī, the Princess who had been gambled away, and is sent for by the winner, and insulted in the presence of the whole assembly, may well elicit tears, as Mr Wheeler says it invariably does, when repeated by the wandering bards to crowds of men and women in India. One of the closing chapters, too, is not easily matched in any other epic. Nearly all the great heroes had been slain, and their widows and orphans repaired to the Ganges, and at the call of the poet, when the sun had set, the river began to foam and boil, and a great noise was heard as though the whole host of the slain, with their horses, and elephants, and chariots, were alive again. And then the warriors appeared again in all their pomp, more beautiful than when they were alive, and there was perfect friendship between the slayers and the slain, and the widows went to their husbands, and the daughters to their fathers, and mothers to their sons, and all sorrow was forgotten in the ecstasy of meeting again, but when the morning dawned all the dead mounted their chariots and horses and disappeared, and the widows followed them into the Ganges, and thus rejoined their husbands in the places they wished for.

CATALOGUE OF IMPORTANT WORKS,

IN ALL DEPARTMENTS OF

LITERATURE AND SCIENCE,

PUBLISHED BY

TRÜBNER & CO.,

60, PATERNOSTER ROW, LONDON.

ADDRESS OF THE ASSEMBLED STATES OF SCHLESWIG TO HIS MAJESTY THE KING OF DENMARK 8vo pp 32 1861 1s

Adler.—THE SECOND DAYS OF THE FESTIVALS A Sermon delivered at the New Synagogue, Great St Helen's, on the second day of Passover, 5628, by the Rev Dr Adler, Chief Rabbi. Printed by request 8vo, pp 16, sewed 1868 6d

ADMINISTRATION (THE) OF THE CONFEDERATE STATES Correspondence between Hon J A Campbell and Hon W H Seward, all of which was laid before the Provisional Congress, on Saturday, by President Davis 8vo sewed, pp 8 1861 1s

Æsop—THE FABLES OF ÆSOP With a Life of the Author, Illustrated with 111 Engravings, from Original Design by Herrick, handsomely printed on toned paper 8vo pp xiii and 311 1865 Cloth, extra gilt edges 10s 6d

Agassiz—AN ESSAY ON CLASSIFICATION By Louis Agassiz. 8vo pp viii and 381 Cloth. 1859 12s

Agassiz—METHODS OF STUDY IN NATURAL HISTORY By L Agassiz. 12mo pp 319 Cloth 1861 5s 6d

Agassiz—GEOLOGICAL SKETCHES By L Agassiz With portrait and numerous Illustrations 1 Vol, crown 8vo cloth, pp iv and 311 1866 10s 6d

Agassiz—JOURNEY IN BRAZIL By Professor and Mrs Louis Agassiz In 1 large 3vo vol with numerous Illustrations, 8vo pp xx 540. 868 21s

—SEA-SIDE STUDIES IN NATURAL HISTORY By Elizabeth Alexander Agassiz With numerous Illustrations 8vo pp vi. and 155 1865 12s

Aguero.—BIOGRAFIAS DE CUBANOS DISTINGUIDOS Por P De Aguero I, Don José Antonio Saco En 8vo mayor, 88 páginas, con retrato. 1860 6s.

Aguero.—LA GUERRA DE ITALIA, y la Paz de Villafranca, con todos sus incidentes y sus complicaciones y consecuencias políticas hasta la nueva constitucion de la Peninsula. Coleccion de artículos publicados en varios Periódicos de Europa y América. Por P de Aguero. Un tomo en 8vo mayor, de 1 páginas 1859. 12s

Ahn—**Dr F. Ahn's PRACTICAL GRAMMAR OF THE GERMAN LANGUAGE** A New Edition By Dr Dawson Turner, Head Master of Royal Institution School, Liverpool Crown 8vo pp cxii and 430 Cloth 1866 5s

Ahn—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE GERMAN LANGUAGE** By Dr F Ahn First and Second Course Bound in one vol 12mo cloth, pp 86 and 120 1866 3s

Ahn.—**KEY to Ditto** 12mo sewed, pp 40 8d

Ahn.—**MANUAL OF GERMAN AND ENGLISH CONVERSATIONS, or Vade Mecum for English Travellers** 12mo cloth, pp 160 1861 2s 6d

Ahn—**GERMAN COMMERCIAL LETTER WRITER, with Explanatory Introductions in English, and an Index of Words in French and English** By Dr F Ahn 12mo cloth, pp 248 1861 4s 6d

Ahn.—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE FRENCH LANGUAGE** By Dr F Ahn First Course and Second Course, 12mo cloth, each 1s 6d The Two Courses in one vol 12mo cloth, pp 114 and 170 1865 3s

Ahn.—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE FRENCH LANGUAGE** Third Course, containing a French Reader, with Notes and Vocabulary By H W Ehrlich 12mo cloth, pp viii and 125 1866 1s 6d

Ahn.—**MANUAL OF FRENCH AND ENGLISH CONVERSATIONS, FOR THE USE OF SCHOOLS AND TRAVELLERS** By Dr F Ahn 12mo, pp viii and 200. Cloth 1862 2s 6d

Ahn—**FRENCH COMMERCIAL LETTER WRITER, on the same Plan** By Dr F Ahn 12mo cloth, pp 228 1866 4s 6d

Ahn.—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE ITALIAN LANGUAGE** By Dr F Ahn First and Second Course 12mo pp 198 1863 3s 6d

Ahn.—**KEY to Ditto** 12mo sewed, pp 22 1865 1s

Ahn.—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE DU LANGUAGE, being a complete Grammar, with Selections** By Dr F Ahn 1 cloth, pp viii and 166 1862 3s 6d

Ahn.—**AHN's COURSE Latin Grammar for Beginners** By Ihne, Ph D 12mo pp vi and 184, cloth 1864 3s

Alcock.—**A PRACTICAL GRAMMAR OF THE JAPANESE LANGUAGE** By Sir Rutherford Alcock, Resident British Minister at Jeddo 4to pp sewed, 18s

Alcock—**FAMILIAR DIALOGUES IN JAPANESE, with English French Translations, for the Use of Students** By Sir Rutherford Alcock pp viii and 40, sewed 1863 5s

Alger.—**A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE I** With a complete Bibliography of the Subject By William Rounseville / 4th Edition, thoroughly revised 8vo cloth, pp x and 914. 1866 18s

Alger.—**THE FRIENDSHIPS OF WOMEN** By William Rounse Alger 12mo cloth, pp xvi and 416 1867. 8s

Alger.—THE GENIUS OF SOLITUDE The Solitudes of Nature and of Man, or the Loneliness of Human Life By Rev W R Alger. 16mo pp 412 , cloth 1867 9s

Alger.—THE POETRY OF THE ORIENT By William Rounseville Alger 12mo, pp xii and 337, cloth 1867 9s

Allibone.—A CRITICAL DICTIONARY OF ENGLISH LITERATURE, AND BRITISH AND AMERICAN AUTHORS, from the Earliest Accounts to the Middle of the Nineteenth Century By S Austin Allibone Vol I royal 8vo pp 1,006, cloth 1859 £1 4s (Vol II nearly ready)

Althaus.—A TREATISE ON MEDICAL ELECTRICITY, THEORETICAL AND PRACTICAL By Julius Althaus, M D 8vo pp viii and 352 1859 7s 6d.

Althaus.—THE SPAS OF EUROPE. By Julius Althaus, M D 8vo. cloth, pp 516 1862 12s

"This is decidedly the most elaborate and complete work on mineral waters which has hitherto appeared in the English language"—*British Medical Journal*

"A book of research and authority, written by one who is evidently master of his subject and wh ch we can confidently recommend to the reader"—*Lancet*

"The book is well timed and well done"—*Cornhill Mag*

"We can recommend Dr Althaus's work as by far the best that has been written in our language, with a medical object in view"—*Athenæum*

Althaus.—ON THE VALUE OF GALVANISM IN THE TREATMENT OF PARALYSIS, NEURALGIA, LOSS OF VOICE, RHEUMATISM, AND OTHER DISEASES By Julius Althaus, M D Fourth Edition 12mo cloth, pp viii and 236 1866. 3s 6d

American Bible Union.—REVISED VERSION OF THE HOLY SCRIPTURES, viz —

BOOK OF JOB The common English Version, the Hebrew Text, and the Revised Version With an Introduction and Notes By T J Conant 4to. boards, pp xxx and 166 1859 7s 6d

GOSPEL BY MATTHEW The Common English Version and the Received Greek Text, with a Revised Version, and Critical and Philological Notes By T J Conant, D D Pp xi and 172 With an APPENDIX on the Meaning and Use of Baptizem Pp 106 4to boards 8s

GOSPEL ACCORDING TO MARK Translated from the Greek, on the Basis of the Common English Version, with Notes 4to boards, pp vi and 134 1858 5s

GOSPEL BY JOHN Ditto 4to boards, pp xv and 172 1859 5s

ACTS OF THE APOSTLES Ditto 4to boards, pp iv and 224 1858 6s

EPISTLE TO THE EPHESIANS Ditto 4to boards, pp vi and 40 1857 3s 6d

EPISTLES OF PAUL TO THE THESSALONIANS Ditto 4to boards, pp viii and 74 1858 4s 6d

EPISTLES OF PAUL TO TIMOTHY AND TITUS Ditto 4to boards, pp vi and 78 1860 2s 6d

EPISTLE OF PAUL TO PHILMON, Ditto 4to sewed, pp 404 1s 6d 12mo. cloth, 2s 1860

EPISTLE TO THE HEBREWS 4to boards, pp iv and 90 1857 4s

SECOND EPISTLE OF PETER, EPISTLES OF JOHN AND JUDE, AND THE REVELATION. Ditto 4to pp 254 5s

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR, JESUS CHRIST Forty-fifth Thousand 32mo cloth, pp 488 1866 1s 6d

Ditto Thirty-eighth Thousand 12mo cloth, pp 488 1866 4s. 6d.

Ditto Demy 8vo cloth, pp 488 1866 7s 6d

American Bible Union.—IL NUOVO TESTAMENTO Traduzione dal Greco per Cura di G. Achilli Post 8vo roan, pp 343. New York, 1854 7s 6d

Americans (The) Defended. By an American. Being a Letter to one of his Countrymen in Europe, in answer to inquiries concerning the late imputations of dishonour upon the United States 8vo sewed, pp 38 1844 1s

Anderson —PRACTICAL MERCANTILE CORRESPONDENCE A collection of Modern Letters of Business, with Notes, Critical and Explanatory, and an Appendix, containing a Dictionary of Commercial Technicalities, pro forma Invoices, Account Sales, Bills of Lading, and Bills of Exchange, also an explanation of the German Cham Rule 17th Edition, revised and enlarged By William Anderson 12mo cloth, pp 288 1866 6s

Anderson and Tugman.—MERCANTILE CORRESPONDENCE, containing a collection of Commercial Letters, in Portuguese and English, with their translation on opposite pages, for the use of Business Men and of Students in either of the Languages, treating in modern style of the system of business in the principal Commercial Cities of the World Accompanied by pro forma Accounts, Sales, Invoices, Bills of Lading, Drafts, etc With an Introduction and copious Notes. By William Anderson and James E Tugman 12mo cloth, pp xi. and 193 1867 6s

Andrews.—A DICTIONARY OF THE HAWAIIAN LANGUAGE, to which is appended an English-Hawaiian Vocabulary, and a Chronological Table of remarkable Events By Lorrin Andrews 8vo cloth, pp xvi and 560 Honolulu, 1865 £1 11s 6d

Anglicus.—A VOICE FROM THE MOTHERLAND, answering Mrs H Beecher Stowe's Appeal By Civis Anglicus 8vo sewed, pp 46 1863 1s

Anthropological Review, THE Vol I 1863 8vo cloth, pp xxxiv. and 499 18s

Ditto	Ditto, Vol II	1864	8vo cloth, pp 347 and cccxii	18s
Ditto	Ditto, „ III	1865	Ditto pp 378 and cccxviii	18s.
Ditto	Ditto, „ IV	1866	Ditto pp 408 and cccxiv	18s
Ditto	Ditto, „ V	1867	Ditto pp 376 and cclxxii.	18s

Anthropological Society.—INTRODUCTORY ADDRESS ON THE STUDY OF ANTHROPOLOGY, delivered before the Anthropological Society of London, on the 24th of February By James Hunt, Ph D, FSA, FRSL, President Post 8vo sewed, pp 20 1863 6d

Anthropological Society.—MEMOIRS read before the Anthropological Society of London, 1863—1864 In one vol, 8vo cloth, pp 542 21s

CONTENTS.—I On the Negro's Place in Nature By James Hunt, Ph D FSA FRSL, FASL, President of the Anthropological Society of London—II On the Weight of the Brain in the Negro. By Thomas B Peacock, M D, FRCP, FASL—III Observations on the Past and Present Populations of the New World By W Bollaert, Esq, FASL—IV On the Two Principal Forms of Ancient British and Gaulish Skulls By J Thurnam Esq, M D, FASL With Lithographic Plates and Woodcuts—V Introduction to the Palseography of America; or, Observations on Ancient Picture and Figurative Writing in the New World, on the Fictitious Writing in North America, on the Quipu of the Peruvians and Examination of Spurious Quipus By William Bollaert, Esq, FASL—VI—Viti and its Inhabitants By W T Pritchard, Esq, FRGS, FASL—VII On the Astronomy of the Red Man of the New World. By W Bollaert, Esq, FASL—VIII The Neanderthal Skull its peculiar formation considered anatomically By J Barnard Davis, M D, FSA, FASL—IX On the Discovery of large Kist-væens on the "Wuckle Heog," in the Island of Unst (Shetland) containing Urns of Chloritic Schist By George E Roberts, Esq, FRGS, Hon Sec ASL With Notes on the Human Remains. By C Carter Blake, Esq, FASL, FRGS—X Notes on some Facts connected with the Dahoman By Capt Richard F Burton, V P ASL—XI On certain Anthropological Matters connected with the South Sea Islanders (the Samoans) By W T Pritchard, Esq, FRGS, FASL—XII On the Phallic Worship of India By Edward Sellon—XIII The History of Anthropology By T Bendyshe, M A, FASL, Vice-President ASL—XIV On the Two Principal Forms of Ancient British and Gaulish Skulls Part II with Appendix of Tables of Measurement By John Thurnam, M D, FSA, FASL—APPENDIX On the Weight of the Brain and Capacity of the Cranial Cavity of the Negro By Thomas B Peacock, M.D., FRCP, FASL

Anthropological Society.—MEMOIRS read before the Anthropological Society of London, 1865—1866 Vol. II. 8vo cloth, pp. x. and 464. 1866. 21s

CONTENTS.—I The Difference between the Larynx of the White Man and Negro By Dr. Gibb.—II On the Dervishes of the East By Arminius Vambéry.—III Origin and Customs of the Gallinas of Sierra Leone By J Meyer Harris.—IV On the Permanence of Anthropological Types By Dr Beddoe.—V The Maya Alphabet By Wm. Bollaert.—VI The People of Spain By H J C Beavan.—VII Genealogy and Anthropology By G M Marshall.—VIII Simious Skulls By C Carter Blake.—IX A New Goniometer By Dr Paul Broca.—X. Anthropology of the New World By Wm Bollaert.—XI On the Psychological Characteristics of the English By Luke Owen Pike.—XII Iconography of the Skull By W H Wesley.—XIII Orthographic Projection of the Skull By A Higgins.—XIV On Hindu Neology By Major S R I Owen.—XV The Brochs of Orkney By George Petrie.—XVI Ancient Cathness Remains By Jos Anderson.—XVII Description of Living Microcephale By Dr Shortt.—XVIII Notes on an Hermaphrodite By Captain Burton.—XIX On the Sacti Puja. By E Sellon XX. Resemblance of Inscriptions on British and American Rocks By Dr Seemann.—XXI Sterility of the Union of White and Black Races By R B N Walker.—XXII Analogous Forms of Flint Implements By H M Westropp.—XXIII Explorations in Unst, Brassay, and Zetland By Dr Hunt, President.—XXIV Report of Expedition to Zetland By Ralph Tate.—XXV The Head forms of the West of England By Dr Beddoe.—XXVI Explorations in the Kirkhead Cave at Ulverstone By J P Morris.—XXVII On the Influence of Feet on the Human Body By Dr Hunt.—XXVIII On Stone Inscriptions in the Island of Brassay By Dr Hunt.—XXIX The History of Ancient Slavery By Dr John Bower.—XXX Blood Relationship in Marriage By Dr Arthur Mitchell

Anthropology.—ANTHROPOLOGY AND THE BRITISH ASSOCIATION. Reprinted from The Anthropological Review for October, 1865 Post 8vo sewed, pp 22 1865 6d

Anthropological Society.—ANNIVERSARY ADDRESSES, 1863, 1864, and 1865 Each 1s

Apel.—PROSE SPECIMENS FOR TRANSLATION INTO GERMAN, with copious Vocabularies and Explanations By H Apel 12mo cloth, pp viii. and 246 London, 1862 4s 6d

Arago.—LES ARISTOCRATIES A Comedy in Verse By Etienne Arago Edited, with English Notes and Notice on Etienne Arago, by the Rev P H Brette, B D, Head Master of the French School, Christ's Hospital, Examiner in the University of London Fcap 8vo pp 244, cloth 1868. 4s

Asher.—ON THE STUDY OF MODERN LANGUAGES in general, and of the English Language in particular An Essay By David Asher, Ph D 12mo cloth, pp viii and 80 1859 2s

Asiatic Society.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, from the Commencement to 1863 First Series, complete in 20 Vols 8vo, with many Plates Price £10, or in single Numbers, as follows.—Nos 1 to 14, 6s each, No 15, 2 Parts, 4s each, No 16, 2 Parts, 4s each, No 17, 2 Parts, 4s each, No 18, 6s These 18 Numbers form Vols. I to IX—Vol X, Part 1, op, Part 2, 5s, Part 3, 5s—Vol XI, Part 1, 6s, Part 2 not published—Vol XII, 2 Parts, 6s each—Vol XIII, 2 Parts, 6s. each—Vol XIV, Part 1, 5s, Part 2 not published—Vol XV, Part 1, 6s., Part 2, with Maps, 10s—Vol XVI, 2 Parts, 6s each—Vol XVII, 2 Parts, 6s each—Vol XVIII, 2 Parts, 6s each—Vol XIX, Parts 1 to 4, 16s—Vol XX, 3 Parts, 4s each

Asiatic Society.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND New Series Vol I 8vo sewed, pp 32 and 490 16s CONTENTS.—I Vajra-chhedikā, the "Kin Kong King," or Diamond Sūtra Translated from the Chinese by the Rev S Beal, Chaplain, R N.—II The Pāramitā hrdaya Sūtra, or, in Chinese, "Mo-ho-pō-ye-po-lo-mih-to-sun-king," i.e. "The Great Pāramitā Heart Sūtra." Translated from the Chinese by the Rev S Beal, Chaplain, R N.—III On the Preservation of National Literature in the East By Colonel F J Goldsmid.—IV On the Agricultural, Commercial, Financial, and Military Statistics of Ceylon. By E R Power, Esq.—V Contributions to a

Knowledge of the Vedic Theogony and Mythology By J Muir, D C L, LL D —VI A Tabular List of Original Works and Translations, published by the late Dutch Government of Ceylon at their Printing Press at Colombo Compiled by Mr Mat P J Ondaatje, of Colombo —VII Assyrian and Hebrew Chronology compared, with a view of showing the extent to which the Hebrew Chronology of Usher must be modified, in conformity with the Assyrian Canon By J W Bosanquet, Esq —VIII On the existing Dictionaries of the Malay Language By Dr H N van der Tuuk —IX Bilingual Readings Cuneiform and Phœnician Notes on some Tablets in the British Museum, containing Bilingual Legends (Assyrian and Phœnician) By Major-General Sir H Rawlinson, K C B Director R A S —X Translations of Three Copper-plate Inscriptions of the Fourth Century A D, and Notices of the Châlukya and Gurjara Dynasties By Professor J Dowson, Staff College, Sandhurst —XI Yama and the Doctrine of a Future Life, according to the Rig Yajur-, and Atharva-Vedas By J Muir, Esq D C L, LL D. —XII On the Jyotisha Observation of the Place of the Colures, and the Date derivable from it. By William D Whitney, Esq Professor of Sanskrit in Yale College, New Haven, U S —Note on the preceding Article By Sir Edward Colebrooke, Bart, M P, President R A S —XIII Progress of the Vedic Religion towards Abstract Conceptions of the Deity By J Muir, Esq, D C L, LL D —XIV Brief Notes on the Age and Authenticity of the Work of Aryabhatta, Varāhamihira, Brahmagupta, Bhāskara, and Bhāskarāchārya By Dr Bnāu Dāit, Honorary Member R A S —XV Outlines of a Grammar of the Malagasy Language By H N Van der Tuuk —XVI On the Identity of Xandrames and Krananda By Edward Thomas, Esq

Vol II In Two Parts pp 522 Price 16s

CONTENTS —I Contributions to a Knowledge of Vedic Theogony and Mythology No 2 By J Muir, Esq —II Miscellaneous Hymns from the Rig- and Atharva-Vedas By J Muir, Esq. —III Five Hundred questions on the Social Condition of the Natives of Bengal By the Rev J Long —IV Short account of the Malay Manuscripts belonging to the Royal Asiatic Society By Dr H N Van der Tuuk —V Translation of the Amṛtābha Sūtra from the Chinese By the Rev S Beal, Chaplain Royal Navy —VI The initial coinage of Bengal By Edward Thomas, Esq —VII Specimens of an Assyrian Dictionary By Edwin Norris Esq —VIII On the Relations of the Priests to the other classes of Indian Society in the Vedic Age By J Muir, Esq —IX On the Interpretation of the Veda By the same —X An Attempt to Translate from the Chinese a work known as the Confessional Services of the great compassionate Kwan Yin possessing 1,000 hands and 1,000 eyes By the Rev S Beal, Chaplain Royal Navy —XI The Hymns of the Gaupānyanas and the Legend of King Asmāti By Professor Max Müller M A, Honorary Member Royal Asiatic Society —XII Specimen Chapters of an Assyrian Grammar By the Rev E Hincks, D D, Honorary Member Royal Asiatic Society

Asiatic Society.—TRANSACTIONS OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND Complete in 3 vols 4to, 80 Plates of Facsimiles, etc, cloth London, 1827 to 1835 Published at £9 5s, reduced to £1 11s 6d. The above contains contributions by Professor Wilson, G C Haughton, Davis, Morrison Colebrooke, Humboldt, Dorn, Grotefend, and other eminent oriental scholars

Atharva VEDA PRĀTICĀKHYA, THE, OR ÇĀUNAKIYĀ CATURĀDHYĀYIKĀ Text, Translation and Notes By William D Whitney, Professor of Sanskrit in Yale College 8vo, pp 286 Boards 1862 12s

Atkinson.—CHANGE OF AIR considered with regard to Atmospheric Pressure and its Electric and Magnetic Concomitants, in the Treatment of Consumption and Chronic Disease, with a General Commentary on the most Eligible Localities for Invalids By J C Atkinson, M D Crown 8vo cloth, pp viii and 142 1867 4s 6d

Atkinson and Martineau.—LETTERS ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT By Henry George Atkinson, F G S, and Harriet Martineau Post 8vo cloth, pp xii and 390 1851 5s

Auctores Sanscriti. Edited for the Sanskrit Text Society, under the supervision of Theodor Goldstucker, Vol I, containing the Jaiminiya-Nyāya-Mālā-Vistara Parts I to V, large 4to sewed, pp 400 1865 10s each

Augier.—DIANE A Drama in Verse By Émile Augier Edited with English Notes and Notice on Augier By Theodore Karcher, LL B, of the Royal Military Academy and the University of London. 12mo cloth, pp xii and 146 1867 2s 6d

Austin.—A PRACTICAL TREATISE on the Preparation, Combination, and Application of Calcareous and Hydraulic Limes and Cements To which is added many useful Recipes for various Scientific, Mercantile, and Domestic Purposes. By James G Austin, Architect. 12mo cloth, pp 192. 1862. 5s.

Awās I Hind; or, A VOICE FROM THE GANGES Being a Solution of the true Source of Christianity By an Indian Officer Post 8vo cloth, pp xix. and 222 1861 5s

Bacconi, Francisci, VERULAMIENSIS SERMONES FIDELES, sive interiora rerum, ad Latinam orationem emendatiorem revocavit philologus Latinus 12mo cloth, pp xxvi and 272 1861 3s

Bader.—THE NATURAL AND MORBID CHANGES OF THE HUMAN EYE, and their Treatment By C Bader, Ophthalmic Assistant-Surgeon to Guy's Hospital Medium 8vo cloth, pp viii and 506 1868 16s

Bader.—PLATES ILLUSTRATING THE NATURAL AND MORBID CHANGES OF THE HUMAN EYE By C Bader, Ophthalmic Assistant-Surgeon to Guy's Hospital Six Chromo-Lithographic Plates, each containing the figures of six Eyes, and four Lithographed Plates with figures of Instruments With an explanatory text of 32 pages Medium 8vo in a Portfolio 21s
Price for Text and Atlas taken together, 32s

Baital Pachusi (The); or TWENTY-FIVE TALES OF A DEMON A New Edition of the Hindi text, with each word expressed in the Hindústāni character immediately under the corresponding word in the Nāgarī, and with a perfectly literal English interlinear translation, accompanied by a free translation in English at the foot of each page, and explanatory notes By W Burekhardt Barker, M R A S, Oriental Interpreter and Professor of the Arabic, Turkish, Persian, and Hindústāni languages at Eton Edited by E B Eastwick, F R S, Professor of Oriental languages, and Librarian in the East India College 8vo, pp viii and 370 Cloth 1855 12s

Baker.—LIPIDHARĀ A Murathi Primer, compiled expressly for the use of accepted candidates for the Bombay Civil Service, by F P Baker formerly Superintendent of Government Murathi and Canarese Schools in the Bombay Presidency, and lithographed under his supervision 8vo, pp 60, sewed. 1868 5s

Ballantyne.—ELEMENTS OF HINDI AND BRAJ BHAKHA GRAMMAR, Compiled for the use of the East India College at Haileybury By James R Ballantyne Second Edition Crown 8vo, pp 38 Cloth 1868 5s

Barlow.—FRANCESCA DA RIMINI, HER LAMENT AND VINDICATION, with a brief notice of the Malatesti, e'l Mastin Vecchio, e'l nuovo da Verrucchio By Henry Clark Barlow, M D, Academico Corrispondente de Quinti di Roma etc, etc 8vo sewed, pp 52 1859 1s 6d

Barlow.—IL GRAN RIFIUTO, WHAT IT WAS, WHO MADE IT, AND HOW FATAL TO DANTE ALIGHIERI A dissertation on Verses 58 to 65 of the Third Canto of the Inferno By H C Barlow, M D, Author of "Francisca da Rimini, her Lament and Vindication", "Letteratura Dantesca," etc, etc, etc 8vo sewed, pp 22 1862, 1s.

Barlow.—IL CONTE UGOLINO E L'ARCIVESCOVO RUGGIERI, a Sketch from the Pisan Chronicles By H C Barlow, M D 8vo sewed, pp 24 1862 1s.

Barlow.—THE YOUNG KING AND BERTRAND DE BORN By H C Barlow, M D 8vo sewed, pp 35 1862 1s

Barnstorff.—A KEY TO SHAKSPEARE'S SONNETS By D Barnstorff. Translated from the German by T J Graham 8vo cloth, pp 216 1862 6s.

Bartlett.—**DICTIONARY OF AMERICANISMS** A Glossary of Words and Phrases colloquially used in the United States. By John Russell Bartlett. Second Edition, considerably enlarged and improved. 1 vol. 8vo cloth, pp xxxii. and 524. 1860 16s

Barton.—**THE REALITY, BUT NOT THE DURATION OF FUTURE PUNISHMENT, IS REVEALED** An Appeal to Scripture By John Barton, M.A. 8vo. sewed, pp 40 1866 1s 6d

Beal.—**THE TRAVELS OF THE BUDDHIST PILGRIM FAH HIAN**, translated from the Chinese, with Notes and Prolegomena By S Beal, a Chaplain in H. M.'s Fleet, a member of the Royal Asiatic Society, and formerly of Trinity College, Cambridge Crown 8vo

Beeston.—**THE TEMPORALITIES OF THE ESTABLISHED CHURCH** as they are and as they might be, collected from authentic Public Records. By William Beeston 8vo sewed, pp 36 1850 1s

Beigel.—**THE EXAMINATION AND CONFESSION OF CERTAIN WITCHES AT CHELMSFORD, IN THE COUNTY OF ESSEX, ON THE 26TH DAY OF JULY, 1556** Communicated and Prefaced by Hermann Beigel, M.D. Small 4to, pp 49 1864 10s 6d

Bell.—**VISIBLE SPEECH** The Science of Universal Alphabetics; or, Self-Interpreting Physiological Letters, for the Writing of all Languages in One Alphabet Illustrated by Tables, Diagrams, and Examples By Alexander Melville Bell, F.E.I.S., F.R.S.S.A., Professor of Vocal Physiology, Lecturer on Elocution in University College, London, Author of "Principles of Speech and Cure of Stammering," "Elocutionary Manual," "Standard Elocutionist," "Emphasized Liturgy," "Reporter's Manual," etc, etc Inaugural Edition. 4to cloth, pp 126 1867 15s

Bell.—**ENGLISH VISIBLE SPEECH FOR THE MILLION**, for communicating the Exact Pronunciation of the Language to Native or Foreign Learners, and for Teaching Children and illiterate Adults to Read in a few Days By Alexander Melville Bell, F.E.I.S., F.R.S.S.A., Lecturer on Elocution in University College, London 4to sewed, pp 16 1867 1s

Bell.—**THE ENGLISH IN INDIA.** Letters from Nagpore Written in 1857-8 By Captain Evans Bell Post 8vo cloth, pp 202. 1859, 5s,

Bell.—**THE EMPIRE IN INDIA**, Letters from Madras and other Places By Major Evans Bell Crown 8vo cloth, pp vi and 412 1864 8s 6d

"We commend the letters of Major Bell to every friend of India. He is not only an ardent lover of justice in the abstract, but he has gone deeply into the questions which he discusses, and reasons on them with a force of argument quite irresistible."—*Athenæum*,

Bell.—**REMARKS ON THE MYSORE BLUE BOOK**, with a Few Words to Mr R. D. Mangles By Major Evans Bell 8vo sewed, pp. xi. and 74. 1866 2s

Bell.—**THE MYSORE REVERSION** By Major Evans Bell Second Edition With Remarks on the Parliamentary Papers, and a few Words to Mr. R. D. Mangles 8vo cloth, pp xvi and 292 London, 1866 7s 6d.

Bell.—**RETROSPECTS AND PROSPECTS OF INDIAN POLICY.** By Major Evans Bell, late of the Madras Staff Corps, author of "The Empire in India," "The Mysore Reversion," etc 8vo pp vi and 344, cloth, 1868 10s 6d.

Bellew.—A DICTIONARY OF THE PUKKHTO OR PUKSHTO LANGUAGE, in which the Words are traced to their Sources in the Indian and Persian Languages. With a Reversed Part, or English and Pukkhto By Henry Walter Bellew, Assistant Surgeon, Bengal Army Small 4to, pp 356 1867. 42s

Bellew.—A GRAMMAR OF THE PUKKHTO OR PUKSHTO LANGUAGE, on a New and Improved System, combining Brevity with practical Utility, and including Exercises and Dialogues, intended to facilitate the Acquisition of the Colloquial By Henry Walter Bellew, Assistant Surgeon, Bengal Army. Small 4to, pp 155 London, 1867 1/ 1s

Bellows.—ENGLISH OUTLINE VOCABULARY for the use of Students of the Chinese, Japanese, and other Languages Arranged by John Bellows With Notes on the Writing of Chinese with Roman Letters By Professor Summers, King's College, London 1 vol crown 8vo, pp vi and 368, cloth 1867 6s.

Bellows.—OUTLINE DICTIONARY FOR THE USE OF MISSIONARIES, EXPLORERS, AND STUDENTS OF LANGUAGE By Max Muller, M A, Taylorian Professor in the University of Oxford With an Introduction on the proper use of the ordinary English Alphabet in transcribing Foreign Languages The Vocabulary compiled by John Bellows Crown 8vo limp morocco, pp xxxi and 368 1867 7s 6d

Bellows.—TOUS LES VERBES Conjugations of all the Verbs in the French and English Languages By John Bellows Revised by Professor Beljame, B A, LL B of the University of Paris, and Official Interpreter to the Imperial Court, and George B Strickland, late Assistant French Master, Royal Naval School, London Also a New Table of Equivalent Values of French and English Money, Weights, and Measures 32mo sewed, 76 Tables 1867 1s.

Bellows.—THE NEW DICTIONARY OF THE FRENCH AND ENGLISH LANGUAGES, showing both divisions on the same page, distinguishing the genders at sight by different types, and giving Conjugations of all the Irregular Verbs in French, each Irregular Preterite and Past Participle, and the accent of every word in English, the respective Prepositions to be used, &c By John Bellows, Gloucester Revised and corrected by Professor Beljame, B A and LL B of the University, Official Interpreter to the Imperial Court, Paris, G Beauchamp Strickland, late French Preceptor at the Royal Naval School, London Dedicated by special permission to Prince Louis Lucien Bonaparte [*In the Press*]

Bellows.—TWO DAYS' EXCURSION FROM GLOUCESTER TO LLANTHONY ABBEY AND THE BLACK MOUNTAINS By John Bellows Fcap 8vo pp 32 sewed, Illustrated 1868 6d

Benedix.—DER VETTER Comedy in Three Acts By Roderich Benedix With Grammatical and Explanatory Notes by F Weinmann, German Master at the Royal Institution School, Liverpool, and G Zimmermann, Teacher of Modern Languages Post 8vo, pp 128, cloth 1863 2s 6d

Benfey.—A PRACTICAL GRAMMAR OF THE SANSKRIT LANGUAGE, for the use of Early Students By Theodor Benfey, Professor of Sanskrit in the University of Göttingen Second, revised and enlarged, edition Royal 8vo, pp viii and 296, cloth 1868 10s 6d

Benisch.—TRAVELS OF RABBI PETACHIA OF RATISBON: who, in the

Benisch, with Explanatory Notes, by the Translator and William F Ainsworth, Esq, F S A, F G S, F R G S 12mo cloth, pp vii and 106. 1866 5s

Benjamin.—**SPEECH OF HON J P BENJAMIN**, of Louisiana, on the Right of Secession, delivered in the Senate of the United States, Dec 31st, 1860 Royal 8vo sewed, pp 16 1860 1s

Benjumea.—**GIBRALTAR TO SPAIN**, or, the Important Question of the Cession of that Fortress by England, as recently brought before the Spanish Public Being an Accurate Translation of a Pamphlet just published at Madrid, and written by Nicolas Diaz Benjumea, Esq 8vo sewed, pp 92 1863 1s 6d

Bentham.—**THEORY OF LEGISLATION** By Jeremy Bentham Translated from the French of Etienne Dumont by R Hildreth Post 8vo, pp. xv and 472 Cloth 1864 7s 6d

Bentham.—**ANALYSIS OF JEREMY BENTHAM'S THEORY OF LEGISLATION** By G W H Fletcher, LL B 12mo cloth, pp ix and 86 1864 2s 6d

Bethune.—**EARLY LOST, EARLY SAVED**, or, Consolation for Bereaved Parents By the Rev George W Bethune, D D, LL D, of New York, Author of "Lectures on the Heidelberg Catechism," etc Edited by the Rev A Pope, late of Leamington In 1 vol Crown 8vo cloth, pp xii and 173 1866 3s †

Beurmann.—**VOCABULARY OF THE TIGRÉ LANGUAGE** Written down by Moritz von Beurmann Published with a Grammatical Sketch By Dr A Merx, of the University of Jena pp viii and 78, cloth 1868 3s 6d

Bible.—**THE HOLY BIBLE** First division, the Pentateuch, or Five Books of Moses, according to the authorised version, with Notes, Critical, Practical, and Devotional Edited by the Rev Thomas Wilson, M A, of Corpus Christi College, Cambridge 4to Part I pp vi and 84, part II pp 85 to 176, part III pp 177 to 275, sewed 1853—4 Each pt 5s, the work complete 20s

Biblia Hebraica Secundum Editiones J Athiæ, Joannis Leusdeni, J Simonis, aliorumque Imprimis E Van der Hooght, recensuit Augustus Hahn 8vo bound, pp 1396 1868 6s

Bibliomane, Le.—**REVUE DE LA BIBLIOGRAPHIE ANTIQUAIRE** Texte et gravures par J Ph Berjeau Nos 1 and 2 8vo pp 20 and 42, sewed 1861 1s each part

Bibliophile, Le.—**REVUE DE LA BIBLIOGRAPHIE ANTIQUAIRE**, Texte et gravures par J Ph Berjeau. Nos 1, 2, 3 8vo pp 16, 32, and 48, sewed 1861 1s each part.

Bicknell.—**IN THE TRACK OF THE GARIBALDIANS THROUGH ITALY AND SICILY** By Algernon Sidney Bicknell Cr 8vo cloth, pp xx and 344 1861 10s 6d

Bigandet.—**THE LIFE OR LEGEND OF GAUDAMA**, the Budha of the Burmese, with Annotations The ways to Neibban, and Notice on the Phongyies, or Burmese Monks By the Right Reverend P Bigandet, Bishop of Ramatha, Vicar Apostolic of Ava and Pegu 8vo sewed, pp. xi. 538, and v 1866 18s.

Bigelow.—**AUTOBIOGRAPHY OF BENJAMIN FRANKLIN** Edited from his manuscript, with Notes and an Introduction. By John Bigelow With a portrait of Benjamin Franklin Post 8vo, pp 410 Cloth 1868 10s

Biglow Papers (The).—By James Russell Lowell Newly Edited, with a Preface, by the Author of "Tom Brown's School Days." In 1 vol crown 8vo cloth, pp lxxviii. and 140 1861 2s 6d

Ditto People's Edition 12mo sewed, fancy cover 1865 1s

Biglow Papers (The) —**MELBÆUS-HIPPONAX** The Biglow Papers, Second Series With a Portrait of the Author Post 8vo cloth, pp lxxii and 190 1867 3s 6d.

"Masterpieces of satirical humour, they are entitled, as such, to a permanent place in American which is English Literature"—*Daily News*

"No one who ever read the *Biglow Papers* can doubt that true humour of a very high order is within the range of American gift"—*Guardian*

"The book undoubtedly owed its first vogue to party feeling, but it is impossible to ascribe to that cause only, so wide and enduring a popularity as it has now"—*Spectator*

Blasius.—**A LIST OF THE BIRDS OF EUROPE** By Professor I H. Blasius Reprinted, from the German, with the Author's Corrections 8vo sewed, pp 24 1862 1s

Bleek.—**A COMPARATIVE GRAMMAR OF SOUTH AFRICAN LANGUAGES.** By Dr W H I Bleek Will be completed in Four parts Part I, sewed, pp 104 1862 5s

Bleek.—**FORMENLEHRE DER LATEINISCHEN SPRACHE ZUM ERSTEN UNTERRICHT,** Von W H I Bleek 8vo pp 68, sewed 1863 1s

Bleek.—**REYNARD THE FOX IN SOUTH AFRICA**, or, Hottentot Fables and Tales, chiefly Translated from Original Manuscripts in the Library of His Excellency Sir George Grey, K C B By W H I Bleek, Ph D Post 8vo cloth, pp xxvi and 94 1864 3s 6d

Blyth and Speke.—**REPORT ON A ZOOLOGICAL COLLECTION FROM THE SOMALI COUNTRY** By Edward Blyth, Curator of the Royal Asiatic Society's Museum, Calcutta Reprinted from the Twenty-fourth volume of the Journal of the Royal Asiatic Society of Bengal, with Additions and Corrections by the Collector, Capt J H Speke, F R G S, etc 8vo pp 16 One Coloured Plate 1860 2s 6d

Bohlen, Von.—**HISTORICAL AND CRITICAL ILLUSTRATIONS OF THE FIRST PART OF GENESIS,** from the German of Professor Von Bohlen Edited by James Heywood, M A, F R S Revised 2 vols 8vo, pp xxxii and 336, iv and 298 Cloth 1868 6s

Bojesen.—**A GUIDE TO THE DANISH LANGUAGE.** Designed for English Students By Mrs Maria Bojesen 12mo, cloth, pp 250 1863 5s

Boke of Nurture (The) ; OR, **SCHOOLE OF GOOD MANERS,** for Men-Servants, and Children, with stans puer ad mensam Newly corrected, very necessary for all youth and children Compyled by Hugh Rhodes of the Kinges Chappell, born and bred in Deunshyre, p 13 and ii Imprinted at London in Fleetestreete, beneath the Conduite, at the sign of S John Euangelist By H Jackson, 1577 4to, pp xxx and 56 Cloth London, 1868 10s 6d

Bollaert.—**ANTIQUARIAN, ETHNOLOGICAL, AND OTHER RESEARCHES, in New Granada, Equador, Peru, and Chili**, with Observations on the Pre-Incarial, Incarial, and other Monuments of Peruvian Nations With numerous Plates By William Bollaert 8vo cloth, pp 279 1860 15s

Bollaert.—**THE EXPEDITION OF PEDRO DE URSUA AND LOPE DE AGUIRRE IN SEARCH OF EL DORADO AND AMAGUA IN 1560-1** Translated from Fray Pedro Simon's "Sixth Historical Notice of the Conquest of Tierra Firme" By William Bollaert, Esq, F R G S With an Introduction by Clements R. Markham, Esq 8vo cloth, pp 237. 1861 10s 6d

Boltz.—A NEW COURSE OF THE ENGLISH LANGUAGE, after a New Practical and Theoretical Method, by T Robertson. For the use of schools and for private tuition, with numerous analogies of English words, with the corresponding French or German expressions Translated from his fourth German edition into Russian by Dr August Boltz, Professor of the Russian, the English, the Spanish, etc, Languages at the Royal Military Academy and the Royal Navy Institution at Berlin. 2 vols Post 8vo, pp 166 and 160, cloth. 1865 7s

Book of God. THE APOCALYPSE OF ADAM OANNES. Post 8vo. cloth, pp 648 1867 12s 6d

Book of God An Introduction to the Apocalypse In 1 vol crown 8vo pp iv and 752, cloth. 14s

Bowditch.—SUFFOLK SURNAMES By N L Bowditch Third Edition. 8vo cloth pp xxvi and 758 1861 7s 6d

Bowles.—LIFE'S DISSOLVING VIEWS. By G C Bowles 12mo., pp 108 1865 3s

Bowring.—ON RELIGIOUS PROGRESS BEYOND THE CHRISTIAN PALE. An Address delivered at St Martin's Hall, London, by Sir John Bowring, LL D, F R S, etc, on Sunday, 14th January, 1866 Post 8vo sewed, pp 16 1866 3d

Bowring.—SIAM AND THE SIAMESE A Discourse delivered by Sir John Bowring at St Martin's Hall, on February 17th, 1867 Also the Introductory Address of J Baxter Langley, Esq, M R C S, F L S 8vo sewed, pp 12 1867 2d

Boyce.—A GRAMMAR OF THE KAFFIR LANGUAGE By William B Boyce, Wesleyan Missionary Third Edition, augmented and improved, with Exercises, by William J Davis, Wesleyan Missionary 12mo, pp xii. and 164, cloth, 8s

Bracton and his Relation to the Roman Law. A Contribution to the History of the Roman Law in the Middle Ages By Carl Guterbock, Professor of Law in the University of Königsberg Translated by Brinton Coxo 8vo, pp 182, cloth 1866 9s

Brazil, THE EMPIRE OF, at the Paris International Exhibition of 1867. Post 8vo, sewed, pp 139 Rio de Janeiro 1867 2s 6d

Ditto, Ditto, with Maps and Catalogue of the Articles sent to the Universal Exhibition at Paris, in 1867 Post 8vo sewed, pp 139, iii and 197 Rio de Janeiro 1867 7s 6d

Brentano.—HONOUR OR, THE STORY OF THE BRAVE CASPAR AND THE FAIR ANNEL By Clemens Brentano With an Introduction, and a Biographical Notice of the Author By T W APPELL Translated from the German 12mo cloth, pp 74 1847 2s 6d

Bretschneider.—A MANUAL OF RELIGION AND OF THE HISTORY OF THE Christian Church, for the use of upper classes in public schools in Germany, and for all educated men in general By Karl Gotthieb Bretschneider Translated from the German 12mo cloth, pp 296 1857 2s 6d

Brice.—A ROMANIZED HINDUSTANI AND ENGLISH DICTIONARY, designed for the Use of Schools and for Vernacular Students of the Language Composed by Nathaniel Brice New Edition, revised and enlarged. Post 8vo., cloth, pp 366, 1864 8s

Bridges.—THE UNITY OF COMTE'S LIFE AND DOCTRINE A Reply to Structures on Comte's Later Writings, addressed to J S. Mill, Esq., M P. By Dr J H Bridges, Translator of Comte's General View of Positivism. 8vo., sewed, pp 70. 1866 2s.

Brinton.—**THE MYTHS OF THE NEW WORLD.** A Treatise on the Symbolism and Mythology of the Red Race of America. By Daniel G Brinton, A.M., M.D. Crown 8vo, pp viii. and 308 Cloth. 1868 10s 6d.

Brown.—**THE DERVISHES; OR, ORIENTAL SPIRITUALISM.** By John P Brown, Secretary and Dragoman of the Legation of the United States of America at Constantinople Crown 8vo, cloth, pp viii and 416, with 24 Illustrations 1868 14s

Buchner.—**FORCE AND MATTER.** By Dr Louis Buchner Edited from the Eighth Edition of "Kraft and Stoff," by J Frederick Collingwood, F.R.S.L., F.G.S. Post 8vo cloth, pp 320 1866 7s 6d
"The work is valuable on account of its close and logical reasoning, and the profound and in many cases striking views taken of the subjects discussed"—*Observer*

Buckle.—**HISTORIA DE LA CIVILIZACION EN ESPAÑA POR ENRIQUE TOMAS BUCKLE** Capitulo Iº del segundo tomo de la historia de la civilizacion en Inglaterra Traducido de la primera edicion Inglesa por F G y T Post 8vo, cloth, pp xvi and 188 1861 2s 6d

Bumstead.—**THE PATHOLOGY AND TREATMENT OF VENEREAL DIS-**
By F J Bumstead, M.D. 8vo cloth, pp xvi and 640 1866 21s

Bunsen.—**MEMOIR ON THE CONSTITUTIONAL RIGHTS OF THE DUCHIES OF SCHLESWIG AND HOLSTEIN,** presented to Viscount Palmerston, by Chevalier Bunsen, on the 8th of April, 1848 With a Postscript of the 15th of April. Published with M de Gruner's Essay, on the Danish Question, and all the official Documents, by Otto Von Wenckstern Illustrated by a Map of the Two Duchies 8vo, sewed, pp 166 1848 2s 6d

Burgess.—**THE PHOTOGRAPHIC MANUAL.** A Practical Treatise containing the cartes-de-visite process, and the method of taking stereoscopic pictures, including the Albumen process, the dry Collodion process, the Tanning process, the various Alkaline Toning baths, etc, etc, etc To which is added an Appendix containing all the recent improvements in the art By N G Burgess 12mo cloth, pp 283 1865 6s

Burgh.—**THE MANUFACTURE OF SUGAR AND THE MACHINERY EMPLOYED FOR COLONIAL AND HOME PURPOSES** Read before the Society of Arts, Adelphi, London, April 4th, 1866 By N P Burgh, Engineer 8vo sewed pp 31 1866 1s

Burgh.—**THE PRINCIPLES THAT GOVERN THE FUTURE DEVELOPMENT OF THE MARINE BOILER, ENGINE, AND SCREW PROPELLER** Read before the Society of Arts, Adelphi, London, December 18th, 1867 By N P Burgh, Engineer 8vo, sewed, pp 30 1868 2s

Burton.—**CAPTAIN RICHARD F BURTON'S HANDBOOK FOR OVERLAND EXPEDITIONS** being an English Edition of the "Prairie Traveller," a Handbook for Overland Expeditions, with Illustrations and Itineraries of the Principal Routes between the Mississippi and the Pacific, and a Map By Captain Randolph B Marcy (now General and Chief of the Staff, Army of the Potomac). Edited (with Notes) by Captain Richard F Burton Crown 8vo, cloth, pp 270 Numerous Woodcuts, Itineraries, and Map 1863 6s 6d

Busch.—**GUIDE FOR TRAVELLERS IN EGYPT AND ADJACENT COUNTRIES SUBJECT TO THE PASHA** Translated from the German of Dr Moritz Busch By W C Wrangmore Square 12mo, cloth, pp xxxviii and 182, with 14 Illustrations, a Travelling Map, and Plan of Cairo 1868 7s 6d

BUSCH.—**MANUAL OF GERMAN CONVERSATION.** A choice and comprehensive collection of sentences on the ordinary subjects of every-day life, with a copious Vocabulary on an entirely new and simple plan. By Dr Oscar Busch, Teacher of Ancient and Modern Languages at the establishment of Dr. Krause at Dresden 12mo, cloth, pp x and 340 1861 4s

Butchers.—**A WAIF ON THE STREAM** By S M. Butchers. 12mo. cloth, pp viii and 200 London, 1866 3s 6d

Calvert.—**LECTURES ON COAL-TAR COLOURS AND ON RECENT IMPROVEMENTS AND PROGRESS IN DYEING AND CALICO PRINTING** Embodying Copious Notes taken at the International Exhibition of 1862, and Illustrated with numerous specimens of Aniline and other colours By Dr F Crace Calvert, F R S 8vo sewed, pp 64 2s

Callaway.—**IZINGANEDWANE, NENSUMANSUMANE, NEZINDABA ZABANTU** (Nursery Tales, Traditions, and Histories of the Zulus In their own words) With a Translation into English and Notes By the Rev Canon Callaway, M D Volume I 8vo pp vii and 390 cloth Springvale (Natal), Pietermaritzburg (Natal) and London 1868 16s

Camerini.—**L'ECO ITALIANO, A PRACTICAL GUIDE TO ITALIAN CONVERSATION** By E Camerini With a Vocabulary 12mo cloth, pp 98 1860. 4s 6d

Campbell.—**NEW RELIGIOUS THOUGHTS** By Douglas Campbell Post 8vo cloth, pp xii and 425 1860 6s 6d

Canones LEXICOGRAPHICI or Rules to be observed in editing the New English Dictionary of the Philological Society, prepared by a Committee of the Society 8vo sewed, pp 12 1860 6d

Canticum Canticorum, reproduced in facsimile, from the Scrivenerius copy in the British Museum With an Historical and Bibliographical Introduction by I Ph Berjeau Folio, pp 36, with Sixteen Tables of Illustrations Vellum 1860 £2 2s

Carey.—**THE SLAVE TRADE, DOMESTIC AND FOREIGN, WHY IT EXISTS AND HOW IT MAY BE EXTINGUISHED** By H C Carey, Author of "Principles of Political Economy," "The Past, the Present, and the Future," etc, etc 8vo cloth, pp 426 1853 6s

Carey.—**THE PAST, THE PRESENT, AND THE FUTURE** By H C. Carey Second Edition 8vo cloth, pp 474 1856 10s 6d

Carey.—**PRINCIPLES OF SOCIAL SCIENCE** By H C Carey. In Three Volumes 8vo cloth, pp 474, 480, and 511 1858—1867 42s

Cape Town.—**PICTORIAL ALBUM OF CAPE TOWN**, with Views of Simon's Town, Port Elizabeth, and Graham's Town, from original Drawings by T W Bowler With Historical and Descriptive Sketches by W R Thomson Oblong 4to With Twelve Plates, pp 44 1866 25s

Carpenter.—**THE LAST DAYS IN ENGLAND OF THE RAJAH RAMMOHUN ROY** Edited by Mary Carpenter, of Bristol With Illustrations 8vo cloth, pp v and 255 1866 7s 6d

Catherine II. **MEMOIRS OF THE EMPRESS** Written by herself With a Preface by A Herzen Translated from the French 12mo, boards, pp xvi. and 352 1859 7s 6d

Catherine II., MÉMOIRES DE L'IMPÉRATRICE Ecrits par elle-même et précédés d'une préface par A. Herzen. Seconde édition. Revue et augmentée, de huit lettres de Pierre III., et d'une lettre de Catherine II. au Comte Poniatsowsky. 8vo., pp. xvi and 370. 1859. 10s. 6d.

Catholic, THE NEW CHURCH Second Edition. 8vo., sewed, pp. 15. 1867. 6d.

Catlin.—THE BREATH OF LIFE By G. Catlin. 8vo., with Illustrations. Pp. 76. 1864. 2s. 6d.

Catlin.—O-KEE-PA A Religious Ceremony, and other Customs of the Mandans. By George Catlin. With Thirteen coloured Illustrations. Small 4to cloth, pp. vi and 52. 1867. 14s.

Cavour.—CONSIDERATIONS ON THE CONDITION OF IRELAND, AND ITS FUTURE By the late Count Cavour. Translated by W. B. Hodgson, LL.D.

Caxton.—THE GAME OF CHESS A reproduction of William Caxton's Game of Chess, the first work printed in England. 4to. 1862. In cloth, £1. 1s. Ditto, full morocco antique, £2. 2s.

Frequently as we read of the works of Caxton, and the early English Printers, and of their black letter books, very few persons have ever had the opportunity of seeing any of these productions, and forming a proper estimate of the ingenuity and skill of those who first practised the "Noble Art of Printing."

This reproduction of the first work printed by Caxton at Westminster, containing 23 woodcuts, is intended in some measure, to supply this deficiency, and bring the present age into somewhat greater intimacy with the *Father of English Printers*.

The type has been carefully imitated and the cuts traced from the copy in the British Museum. The paper has also been made expressly as near as possible like the original.

Cazeaux.—A THEORETICAL AND PRACTICAL TREATISE ON MIDWIFERY. By J. Cazeaux. Translated by W. R. Bullock. 4th edition, royal 8vo. Pp. 988. 1866. Cloth. 24s.

Centoniana.—REVUE ANALYTIQUE DES OUVRAGES ÉCRITS EN CENTONS, DEPUIS LES TEMPS ANCIENS, JUSQU'AU XIXIÈME SIÈCLE Par un Bibliophile Belge. Small 4to., pp. 508. 1868. 30s.

Chalmers.—THE ORIGIN OF THE CHINESE An Attempt to trace the connection of the Chinese with Western Nations in their Religion, Superstitions, Arts, Language, and Traditions. By John Chalmers, A.M. Fcap. 8vo., pp. 80, cloth. 1868. 2s. 6d.

Chalmers.—THE SPECULATIONS ON METAPHYSICS, POLITY, AND MORALITY OF "THE OLD PHILOSOPHER" LAU-TSZE Translated from the Chinese, with an Introduction by John Chalmers, M.A. Fcp. 8vo. cloth, pp. xx and 62. 1868. 4s. 6d.

Channing.—SELF-CULTURE By William E. Channing. Post 8vo. Cloth. Pp. 56. 1844. 1s.

Chapman.—GEORGE CHAPMAN'S TRAGEDY OF ALPHONSUS, EMPEROR OF GERMANY Edited with an Introduction and Notes, by Karl Elze, Ph.D., Hon. M.R.S.L. 12mo. sewed, p. 152. 1867. 3s. 6d.

Chapman.—THE COTTON AND COMMERCE OF INDIA, considered in relation to the Interests of Great Britain with Remarks on Railway Communication in Bombay Presidency By John Chapman, Founder of the Great India Peninsula Railway Company. 8vo. cloth, pp. xvii and 412. 1861. 6s.

- Chapman.**—**BARODA AND BOMBAY**; their Political Morality. A Narrative drawn from the Papers laid before Parliament in relation to the Removal of Lieut.-Col. Outram, C B, from the Office of Resident at the Court of the Gaekwar With Explanatory Notes, and Remarks on the Letter of L. B. Read, Esq., to the Editor of the *Daily News* By J Chapman. 8vo sewed, pp iv and 174 1853 3s
- Chapman.**—**INDIAN POLITICAL REFORM** Being Brief Hints, together with a Plan for the Improvement of the Constituency of the East India Company, and the Promotion of Public Works By John Chapman 8vo sewed pp. 86 1853 1s
- Chapman.**—**REMARKS ON THE LEGAL BASIS REQUIRED BY IRRIGATION IN INDIA** By John Chapman. 8vo sewed, pp 20 1854 1s
- Chapman.**—**CHLOROFORM AND OTHER ANÆSTHETICS**, their History and Use during Childbed By John Chapman, M D 8vo sewed, p 52 1859 1s
- Chapman.**—**CHRISTIAN REVIVALS, THEIR HISTORY AND NATURAL HISTORY** By John Chapman, M D 8vo sewed, pp 53 1860 1s
- Chapman.**—**FUNCTIONAL DISEASES OF WOMEN** Cases illustrative of a New Method of Treating them through the Agency of the Nervous System, by means of Cold and Heat With Appendix, containing Cases illustrating a New Method of Treating Epilepsy, Infantile Convulsions, Paralysis, and Diabetes By John Chapman, M D 8vo sewed, pp xviii and 74 1863 2s 6d
- Chapman.**—**SEA-SICKNESS ITS NATURE AND TREATMENT** By John Chapman, M D 8vo sewed, pp 72 1864 2s 6d
- Chapman.**—**DIARRHOEA AND CHOLERA**, their NATURE, ORIGIN, AND TREATMENT THROUGH THE AGENCY OF THE NERVOUS SYSTEM By John Chapman, M D, M R C P, M R C S 2nd edition Enlarged 8vo cloth, pp xix and 248 1866 7s 6d
- Charnock.**—**VERBA NOMINALIA** or Words derived from Proper Names By Richard Stephen Charnock, Ph D, F S A, F R G S, etc 8vo cloth, pp iv and 357 London 1866 14s
- Charnock.**—**LUDUS PATRONYMICUS**, or, The Etymology of Curious Surnames By Richard Stephen Charnock, Ph D, F S A, F R G S Crown 8vo cloth, pp 182 1868 7s 6d
- Chauvenet.**—**A MANUAL OF SPHERICAL AND PRACTICAL ASTRONOMY**, embracing the general problems of Spherical Astronomy, the special applications to Nautical Astronomy, and the theory and use of fixed and portable Astronomical Instruments With an Appendix on the method of least squares By William Chauvenet, Professor of Mathematics and Astronomy Library edition, revised and corrected 2 vols 8vo, pp 708 and 632 With fourteen plates Cloth 1864 £2 16s 0d
- Chess.**—**ONE HUNDRED CHESS GAMES**, played between Mr J F Emmett and Mr Vivian Fenton, during the Winter of 1864 Small 4to. sewed, pp 60 Boulogne and London 1865 2s
- Chess-Strategy.**—**A Collection of the Most Beautiful Chess Problems**, composed by "J B, of Bridport," and contributed by him to the chief Chess Periodicals during the last fifteen years Illustrated by Diagrams, and accompanied by Solutions Post 8vo cloth, pp 118 1865 5s

Chess World (THE).—Volumes 1, 2, and 3, each 12s. 1865, 1866, 1867 Continued in monthly numbers at 1s each

Childe.—INVESTIGATIONS IN THE THEORY OF REFLECTED RAY-SURFACES, AND THEIR RELATION TO PLANE REFLECTED CAUSTICS. Also, in the Appendix, A THEORY OF PLANE CAUSTIC CURVES, IDENTIFIED WITH THE EVOLUTE OF THE AUXILIARY CURVE OF EQUIANGULAR INTERSECTION By Rev G F Childe, M A, Mathematical Professor in the South African College, Cape of Good Hope 8vo Boards Pp 140 1857 7s

Chronique DE ABOU-DJAFAR-MOHAMMED BEN-DJARIR BEN-YEZID TARARI Traduite par Monsieur Hermann Zotenberg Volume I, 8vo, pp. 608, sewed 7s 6d 1867 (To be completed in four volumes)

Claim (THE) OF ENGLISHWOMEN TO THE SUFFRAGE CONSTITUTIONALLY CONSIDERED Reprinted by permission from the *Westminster Review*, for January, 1867 Post 8vo sewed, pp 19 London 1867 6d

Clayton and Bulwer CONVENTION, OF THE 19TH APRIL, 1850, BETWEEN THE BRITISH AND AMERICAN GOVERNMENTS, CONCERNING CENTRAL AMERICA 8vo Pp 64, sewed 1856 1s

Clegg.—A PRACTICAL TREATISE ON THE MANUFACTURE AND DISTRIBUTION OF COAL GAS, ITS INTRODUCTION AND PROGRESSIVE IMPROVEMENT Illustrated by Engravings from Working Drawings, with General Estimates By Samuel Clegg, Jun, M Inst C E, F G S Fifth Edition Greatly enlarged, and with numerous Additional Engravings 4to Pp xii and 412, cloth 1868 21s

Cobbe.—FEMALE EDUCATION, AND HOW IT WOULD BE AFFECTED BY UNIVERSITY EXAMINATIONS A Paper read at the Social Science Congress, London, 1862 By Frances Power Cobbe Third Edition 18mo sewed, pp 20 1862 2d

Cobbe.—FRIENDLESS GIRLS AND HOW TO HELP THEM Being an Account of the Preventive Mission at Bristol From a Paper read at the Social Science Congress in Dublin, 1861 By Frances Power Cobbe Fourth Thousand 18mo sewed, pp 14 1862 2d

Cobbe.—THE WORKHOUSE AS AN HOSPITAL By Frances Power Cobbe 18mo sewed, pp 16 1862 2d

Cobbe.—THE RELIGIOUS DEMANDS OF THE AGE A Reprint of the Preface to the Collected Works of Theodore Parker By Frances Power Cobbe. 8vo sewed, pp 36 1863 1s

Cobbe.—THANKSGIVING A Chapter of Religious Duty By Frances Power Cobbe 18mo pp 40, cloth 1863 6s

Cobbe.—THE CITIES OF THE PAST By Frances Power Cobbe. 12mo cloth, pp 216 1864 3s 6d

Cobbe.—AN ESSAY ON INTUITIVE MORALS Being an attempt to popularise Ethical Science By Frances Power Cobbe Part I Theory of Morals. New Edition Crown 8vo cloth, pp xv and 289 1864 5s

Cobbe.—ITALICS Brief Notes on Politics, People, and Places in Italy, in 1864 By Frances Power Cobbe 8vo cloth, pp 534 1864 12s 6d.

Cobbe.—RELIGIOUS DUTY Second Edition Crown 8vo., cloth, pp vi and 332 1864 7s 6d

Cobbe.—**BROKEN LIGHTS** A Survey of the Religious Controversies of our Times By Frances Power Cobbe Second Edition Crown 8vo, cloth, pp. ix. and 192 1865 6s

Cobbe.—**STUDIES, NEW AND OLD, ON ETHICAL AND SOCIAL SUBJECTS.** By Frances Power Cobbe Post 8vo cloth, pp 446 1865. 10s 6d.

CONTENTS.—I Christian Ethics and the Ethics of Christ.—II Self-Abnegation and Self-Development.—III The Sacred Books of the Zoroastrians.—IV Hades.—V The Philosophy of the Poor Laws.—VI The Rights of Man and the Claims of Brutes.—VII The Morals of Literature.—VIII The Hierarchy of Art.

Cobbe.—**HOURS OF WORK AND PLAY** By Frances Power Cobbe Post 8vo, cloth, pp 374 1867 6s

Cobden.—**RICHARD COBDEN, ROI DES BELGES ;** par un ex-Colonel de la Garde Civique Dedié aux blessés de Septembre Deuxième Edition 12mo sewed, pp 62 1863 2s 6d

Coleção DE VOCABULOS E FRASES usados na Provincia de S. Pedro de Rio Grande do Sul no Brazil 16mo, pp 32, sewed, 2s 6d

Ditto ditto, large paper, small 4to 1856 5s

Colección DE DOCUMENTOS ineditos relativos al Descubrimiento y á la Historia de las Floridas Los ha dado á luz el Señor Don Buckingham Smith, segun los manuscritos de Madrid y Sevilla Tomo primero, folio, pp 216, con retrato del Rey D Fernando V 1861 28s

Colenso.—**FIRST STEPS IN ZULU-KAFIR** An Abridgement of the Elementary Grammar of the Zulu-Kafir Language By the Right Rev John W. Colenso, Bishop of Natal 8vo, pp 86, cloth Ekukanyem, 1859 4s 6d

Colenso.—**ZULU-ENGLISH DICTIONARY** By the Right Rev John W. Colenso, Bishop of Natal 8vo, pp viii and 552, sewed Pietermaritzburg, 1861 15s

Colenso.—**FIRST ZULU-KAFIR READING BOOK**, two parts in one By the Right Rev John W Colenso, Bishop of Natal 16mo, pp 44, sewed Natal 1s

Colenso.—**SECOND ZULU-KAFIR READING BOOK** By the same 16mo. pp 108, sewed Natal 3s

Colenso.—**FOURTH ZULU-KAFIR READING BOOK**, By the same. 8vo. pp 160, cloth Natal, 1859 7s

Colenso.—**THREE NATIVE ACCOUNTS OF THE VISITS OF THE BISHOP OF NATAL, IN SEPTEMBER AND OCTOBER, 1859, TO UPMANDE, KING OF THE ZULUS** With Explanatory Notes and a Literal Translation, and a Glossary of all the Zulu words employed in the same Designed for the use of Students of the Zulu Language By the Right Rev John W Colenso, Bishop of Natal. 16mo, pp 160 Staff cover Maritzburg, Natal 1860 4s 6d

Colenso.—**TWO SERMONS Preached by the Lord Bishop of Natal, in St Paul's, D'Urban, on Sunday, November 12, 1865, and in the Cathedral Church of St Peter's, Maritzburg, on Sunday, November 19, and Sunday, November 26, 1865** 8vo, sewed, pp 12 1866 6d

Colenso.—**THE PREFACE AND CONCLUDING REMARKS OF PART V OF THE PENTATEUCH AND BOOK OF JOSHUA CRITICALLY EXAMINED** By the Right Rev John William Colenso, D D, Bishop of Natal Printed separately by request 8vo, sewed, pp xlv. and pp 305 to 320. 1865 1s

Colenso.—ON MISSIONS TO THE ZULUS IN NATAL AND ZULULAND. A Lecture by the Right Rev J W Colenso, D D, Bishop of Natal. 8vo. sewed, pp 24 1866. 6d.

Colenso.—NATAL SERMONS A Series of Discourses Preached in the Cathedral Church of St Peter's, Maritzburg By the Right Rev John William Colenso, D D, Bishop of Natal 8vo, cloth, pp viii. and 373 1866. 7s 6d

Colenso.—NATAL SERMONS The Second Series Preached in the Cathedral Church of St Peter's, Maritzburg By the Right Reverend John William Colenso, D D, Bishop of Natal Crown 8vo 1868 5s

Coleridge.—A GLOSSARIAL INDEX to the Printed English Literature of the Thirteenth Century By Herbert Coleridge 8vo cloth Pp. 104 1859 2s 6d

Collet.—GEORGE JACOB HOLYOAKE AND MODERN ATHEISM A Biographical and Critical Essay By Sophia Dobson Collet 12mo, pp 54, sewed. 1855 1s

Comte.—THE POSITIVE PHILOSOPHY OF AUGUSTE COMTE Translated and Condensed By Harriet Martineau 2 Vols Large post 8vo Cloth Vol 1, pp xxxvi and 480 Vol 2, pp xvi and 561 1853 16s

Comte.—THE CATECHISM OF POSITIVE RELIGION Translated from the French of Auguste Comte By Richard Congreve 12mo cloth Pp vi. and 428 1858 6s 6d

Comte.—A GENERAL VIEW OF POSITIVISM By Auguste Comte. Translated by Dr J H Bridges Crown 8vo cloth Pp xi and 426 1865. 8s 6d

Conant.—THE MEANING AND USE OF BAPTIZEIN PHILOLOGICALLY AND HISTORICALLY INVESTIGATED By T J Conant, D D 8vo cloth Pp. 164 1861 2s 6d

Confessions (The) of a Catholic Priest Post 8vo cloth Pp. v. and 320 1858 7s 6d

Congreve.—THE ROMAN EMPIRE OF THE WEST Four Lectures delivered at the Philosophical Institution, Edinburgh, February, 1855, by Richard Congreve, M A 8vo pp 176, cloth 1855 4s

Congreve.—INDIA By Richard Congreve 8vo sewed Pp iv and 35 1857 1s

Congreve.—THE CATECHISM OF POSITIVE RELIGION Translated from the French of Auguste Comte By Richard Congreve, M.A 12mo cloth, pp 428 1858 6s 6d

Congreve.—THE NEW RELIGION IN ITS ATTITUDE TOWARDS THE OLD A Sermon By Richard Congreve 12mo sewed, pp. 34 1859 3d.

Congreve.—ITALY AND THE WESTERN POWERS. By Richard Congreve 8vo sewed, pp 18 1860 6d

Congreve.—THE PROPAGATION OF THE RELIGION OF HUMANITY. A Sermon preached at South Fields, Wandsworth, 19th January, 1860, on the Anniversary of the Birth of Auguste Comte, 19th January, 1798 By Richard Congreve 8vo sewed, pp 22 1860 1s

- 3.—**THE LABOUR QUESTION.** By Richard Congreve. Post 8vo sewed, pp 24 1861. 4d.
- Congreve.—ELIZABETH OF ENGLAND** Two Lectures delivered at the Philosophical Institution, Edinburgh, January, 1862 By Richard Congreve. 18mo sewed. Pp 114 1862 2s 6d
- Congreve.—GIBRALTAR; OR, THE FOREIGN POLICY OF ENGLAND** By Richard Congreve, M A Second Edition 8vo, pp 70, sewed 1864 1s 6d
- Congreve.—IRELAND** By Richard Congreve, M.A., M.R.C.P.L. 8vo. pp 40, sewed. 1868 1s
- Contopoulos.—A LEXICON OF MODERN GREEK-ENGLISH AND ENGLISH MODERN GREEK** By N Contopoulos First Part, Modern Greek-English, 8vo, pp 460, cloth 1868 12s
- Constitution of the United States, with an Index to each Article and Section** By a Citizen of Washington 8vo Pp 64, sewed 1860 2s
- Cornelia.—A NOVEL** Post 8vo., pp 250 Boards 1863 1s 6d.
- Cornet.—A MANUAL OF RUSSIAN AND ENGLISH CONVERSATION.** By Julius Cornet 12mo Boards Pp 424 1858 3s 6d
- Cornwallis.—SELECTIONS FROM THE LETTERS OF CAROLINE FRANCES CORNWALLIS, Author of "Pericles," "Small Books on Great Subjects," etc** Also some Unpublished Poems, Original and Translated 1 Vol 8vo cloth, pp xv and 482 1864 12s
- Cotta, Von.—GEOLOGY AND HISTORY** A popular Exposition of all that is known of the Earth and its inhabitants in pre-historic times By Bernhard Von Cotta, Professor of Geology at the Academy of Mining, Freiberg, in Saxony 12mo, pp iv and 84, cloth 1865 2s
- Cotton.—THE FAMINE IN INDIA** Lecture by Major-General Sir Arthur Cotton, R.E., K.C.S.I. (late Chief Engineer, Madras) Read at the Social Science Congress, at Manchester, October 12, 1866, and printed at the request of a Special Committee by the Cotton Supply Association 8vo sewed Pp 46 1866 1s
- Coupland.—SHALL WE NOT GO FORWARD? A Discourse delivered in the Unitarian Chapel, Bridgewater** By William Chatterton Coupland, B.A., B.Sc 8vo sewed, pp 20 1865 1s
- Coupland.—INCENTIVES TO A HIGHER LIFE** Discourses by William Chatterton Coupland, B.A., B.Sc Fcap, 8vo cloth Pp xi and 148 1866. 2s 6d
- Courtenay.—RELIGIOUS PERSECUTION** Report of the Prosecution at Bow Street The Queen *versus* Dumergue From the shorthand Notes of John Kelley Courtenay 8vo sewed, pp 12 1867 2d
- Cousin.—ELEMENTS OF PSYCHOLOGY** included in a Critical Examination of Locke's Essay on the Human Understanding, and in additional pieces. Translated from the French of Victor Cousin, with an Introduction and Notes. By Caleb S Henry, D.D. Fourth improved Edition, revised according to the Author's last corrections Crown 8vo, cloth, pp 568 1864 7s
- Cousin.—THE PHILOSOPHY OF KANT** Lectures by Victor Cousin. Translated from the French To which is added a Biographical and Critical Sketch of Kant's Life and Writings By A G Henderson Large post 8vo, cloth, pp. xciv and 194 1864 9s

Cowan.—**CURIOUS FACTS IN THE HISTORY OF INSECTS.** By Frank Cowan. Crown 8vo, pp 396 Cloth. 1865 7s 6d

Cowell.—**PRAKRITA-PRAKASA; or, the Prakrit Grammar of Vararuchi,** with the Commentary (Manorama) of Bhamaha, the first complete Edition of the Original Text, with various Readings from a collection of Six MSS in the Bodleian Library at Oxford, and the Libraries of the Royal Asiatic Society and the East India House, with Copious Notes, an English Translation, and Index of Prakrit Words, to which is prefixed an Easy Introduction to Prakrit Grammar By Edward Byles Cowell, of Magdalen Hall, Oxford. Professor of Sanskrit at Cambridge Cloth New Edition, with New Preface, Additions, and Corrections Second Issue 8vo, pp xxxi and 204 Cloth 1868 14s

Cowper.—**POPEERY AND COMMON SENSE A Poem.** By William Cowper Post 8vo, sewed, pp 8 1866 6d

Cox.—**A MONOGRAPH OF AUSTRALIAN LAND SHELLS** By James C Cox, M D Univ Edin, F R C S Edin, Corresponding Member of the Zoological Society of London, Correspondent of the Academy of Natural Sciences of Philadelphia, Member of Royal Medical Society of Edinburgh, Royal and Entomological Societies of New South Wales 8vo pp v and 112 Illustrated by 18 plates, sewed 1868 £2 2s

Cracroft.—**ESSAYS, POLITICAL AND MISCELLANEOUS** By Barnard Cracroft, M A, Trinity College, Cambridge Reprinted from various sources Two Volumes Crown 8vo, pp xvi and 322, pp xvi and 320, cloth 21s

CONTENTS OF VOL. I.

CONTENTS OF VOL. II.

The Session of 1866
The State of Affairs in January, 1867
Analysis of the House of Commons in 1867
The Session of 1867

The Jews of Western Europe
Arabian Nights
Greek Anthology
Ovid as a Satirist
Plautus.
Translation at Cambridge
On a Translation of Tacitus
Professor Conington's Horace
Professor Conington's Æneid
Hiawatha translated into Latin.
Sir Kingston James' Tasso
M Karcher's Rienzi.
The Etching Club
Macaroneana
Professor Tyndall on Heat.
Professor Tyndall on Sound
Burton's Anatomy of Melancholy
Dreamthorp
Mr Forsyth's Life of Cicero
The worldly Wisdom of Bacon
Life and Times of Sir Joshua Reynolds
Mr Robert Leslie Ellis.
Madame de Tracy
Madame de Sevigné

SOCIAL ARTICLES —

Magnanimity
Work
Praise
Vanity
The Talent of looking like a Fool with propriety
Jealousy
Hatred
Cruelty
Intellectual Playfulness
Englishmen's Arguments.
Manners
Private Theatricals
County Balls
Laudladies and Laundresse
Man and Bee

Cranbrook.—**CREDIBILIA, or, Discourses on Questions of Christian FAITH** By the Rev James Cranbrook, Edinburgh. Reissue Post 8vo, pp iv and 190, cloth 1868 3s 6d

Cranbrook.—**THE FOUNDERS OF CHRISTIANITY; or, Discourses upon the Origin of the Christian Religion** By the Rev James Cranbrook, Edinburgh. Post 8vo, pp xii and 324 1868 6s

Crawford.—**THE PLURALITY OF THE RACES OF MAN A Discourse** delivered by John Crawford, Esq, F R S, President of the Ethnological Society at Martin's Hall, January 13th, 1867, with Explanatory Notes Also the Inaugural Address of J Baxter Langley, Esq, M R C S, F L S 8vo, sewed, pp 12 1867 2d

Crosskey.—**A DEFENCE OF RELIGION.** By Henry W Crosskey.
Pp 48 12mo sewed 1854 1s

Current (The) Gold and Silver Coins of all Countries, their Weight and Fineness, and their Intrinsic Value in English Money, with Facsimiles of the Coins By Leopold C Martin, of Her Majesty's Stationary Office, and Charles Trubner In one volume, medium 8vo, 141 Plates, printed in Gold and Silver, and representing about 1,000 Coins, with 160 pages of Text, handsomely bound in embossed cloth, richly gilt, with Emblematical Designs on the Cover, and gilt edges 1863 £2 2s

This work, which the Publishers have much pleasure in offering to the Public, contains a series of the Gold and Silver Coins of the whole world, current during the present century. The collection amounts, numerically, to nearly a thousand specimens, comprising, with their reverses, twice that number, and the Publishers feel confident that it is as nearly complete as it was possible to make it.

It seems almost superfluous to allude to the utility of the work. It is evident that it must become a highly valuable Handbook to the Bullion-dealer and the Money-change, and to the Merchant and Banker it will prove a sure and safe work of reference, from the extreme accuracy of its details and computations.

The elegance and splendour of the work admirably adapt it as a choice and instructive ornament to the drawing room table, the amusement to be found in the comparison of the taste of different countries as exemplified in their Coins, may chase away many a half-hour's ennui.

In the valuation of the substantial Coins, and the notation of their relative worth in English money, the minutest accuracy has been observed, as also in the statements of their relative purity, which are given according to the legal Mint regulations of each country. In exceptional cases only, where official information was not to be obtained of the weight and fineness of the Coins, assays as found at different places, are reported.

The exact weight of the Coins is expressed both in English troy grains and in French grammes, and the fineness by the English technical terms, as well as in French millèmes, the general tendency of our time towards the decimal metrical system making such a notation almost indispensable. For easier reference, tables of British reports for millèmes of gold and silver have been affixed.

Da Costa.—**MEDICAL DIAGNOSIS** with Special References to Practical Medicine By J M Da Costa, M D 2nd edition revised 8vo cloth, pp 784 1866 24s

Dadabhai.—**THE EUROPEAN AND ASIATIC RACES** Observations on Mr Crawford's Paper read before the Ethnological Society By Dadabhai Navroji 8vo sewed, pp 32 1866 1s

Dalton.—**A TREATISE ON HUMAN PHYSIOLOGY** For the Use of Students and Practitioners of Medicine By John C Dalton, Jun, M D Third Edition, revised and enlarged 8vo cloth, pp 706 1866 21s

Dana.—**A TEXT-BOOK OF GEOLOGY**, designed for Schools and Academies By J D Dana, LL D Illustrated by 375 Woodcuts Crown 8vo, cloth, pp vi and 354 1864 7s 6d

Dana.—**MANUAL OF GEOLOGY**, treating of the Principles of the Science, with Special Reference to American Geological History For the Use of Colleges, Academies, and Schools of Science By James D Dana, M A, LL D Illustrated by a Chart of the World, and over One Thousand Figures, mostly from American Sources 8vo cloth, pp 798 1866 21s

Dana.—**MANUAL OF MINERALOGY**, including Observations on Mines, Rocks, Reduction of Ores, and the Applications of the Science to the Arts, designed for the Use of Schools and Colleges. By James D Dana. New edition, revised and enlarged. With 260 Illustrations 12mo, pp xii and 466. 1867. 7s 6d

DANA.—**A SYSTEM OF MINERALOGY, DESCRIPTIVE MINERALOGY,** comprising the most recent Discoveries By James Dwight Dana and George Jarvis Brush. Fifth edition. 1 vol. 8vo, pp 874 1868 £1 16s

Darby.—**RUGGIERO VIVALDI and other Lays of Italy** By Eleanor Darby 8vo cloth pp viii. and 208 1865 5s

Day.—**THE LAND OF THE PERMAULS, or Cochin, its Past and its Present** By Francis Day, Esq, F L S 8vo cloth, pp 577 1863 25s

Deichmann.—**NEW TABLES to facilitate the Practice of Great Circle Sailing,** together with an Application of the Theory of the great Circle on the Globe to the sailing, and an Appendix, containing some mathematical demonstrations Accompanied by a scale of great circles on a blank chart, to determine without calculation the great circle which passes through two given places, and to show the places at which the spherical courses expressed in fourths of the point, take place on the great circle's arc between the two given places By A H Deichmann 8vo boards pp viii and 88 1857 5s

Delepierre.—**HISTOIRE LITTERAIRE DES FOUS** Par Octave Delepierre 184 1860 5s

Delepierre.—**ANALYSE DES TRAVAUX DE LA SOCIETE DES PHILO-BIBLON DE LONDRES** Par Octave Delepierre Small 4to, pp viii and 134, bound in the Roxburghe style 1862 10s 6d

"It is probably not generally known, that among the numerous learned associations of the British metropolis there exists one called the Philobiblon Society. This somewhat exclusive union of bibliographic philosophers was established in 1853, under the auspices of the late Prince Consort, and after the model of the French Academy—it being one of the fundamental rules of the Society never to debase in number the immortal Forty. The statutes of the Philobiblon provided for the annual issue of a volume of historical, biographical, critical, and other essays, contributed by any of the forty members, and printed in a very limited edition—not a single book to be disposed of for money. To enhance the value of the works thus published, it was arranged that every member should receive only two copies of each volume, to be signed by the president and secretary of the society, and with the name of the possessor on the title-page. The contents of this half-a dozen semi-mysterious and rare works have just been revealed in a curious little book published by Messrs. Trubner and Co., and got up in exact imitation of the products of Caxton's press. The work is dedicated by M. Octave Delepierre, the author to the Duke D'Aumale, the patron of the Philobiblon since the decease of Prince Albert and one of the leading members from the beginning"—*Spectator*

"Two unpretending but very useful books have been lately compiled by M. Delepierre and Mr. Nichols. The former, whose 'History of Flemish Literature' has already been noticed in these columns, has printed an abstract of the multifarious works issued by the Philobiblon Society of London, of which, by the way, he is the honorary secretary. How great a boon such catalogues as these are to historical and literary enquirers can only be estimated by those who have experienced the want of them. The gentlemen whose works we have named at the head of this paper, have done in their way and degree, a service to literature which may be compared with those rendered by the compilers of the Calendars of the State Papers"—*Saturday Review*

"M. Delepierre, the secretary, is also a very important contributor. By way of tantalizing the public he issues this 'Analyse,' which is a descriptive catalogue of the precious rarities collected by the society"—*Literary Budget*

"The account which M. Delepierre gives of these volumes makes us regret that their contents have remained, as he tells us, almost unknown to the public, since many of the contributions appear to be of much interest"—*Parthenon*

Delepierre.—**MACARONEANA ANDRA, overum Nouveaux Mélanges de Littérature Macaronique** Par Octave Delepierre Small 4to, pp 180, printed by Whittingham, and handsomely bound in the Roxburghe style 1862 10s 6d
This Volume, together with the one published by the Author in 1852, form the completest collection of that peculiar form of poetry in existence

Deliberation or Decision ? being a Translation from the Danish, of the Reply given by Herr Raasloff to the accusations preferred against him on the part of the Danish Cabinet, together with an Introductory Article from the Copenhagen "*Dagbladet*," and Explanatory Notes. 8vo, pp 40, sewed. 1861. 1s.

Delpech.—**THE BEGINNER'S COMPREHENSIVE FRENCH BOOK** By J Delpech, French Master at Christ's Hospital Crown 8vo cloth, pp viii. and 326 1866 4s 6d

Demarteau.—**GALVANIZED IRON, AND ITS APPLICATION** A Treatise by A Demarteau on J and G Winniwarter's Galvanizing and Lead Works at Gumpoldskirchen Oblong royal 8vo, pp viii 42 1862 2s 6d

Dennys —**THE TREATY PORTS OF CHINA AND JAPAN** A complete Guide to the open Ports of those Countries, together with Peking, Yedo, Hong-Kong, and Macao Forming a Guide Book and Vade Mecum for Travellers, Merchants, and Residents in general With 29 Maps and Plans With Index to Hong Kong, Canton, Macao, Swatow, Amoy, Foochow, Formosa (General), Takao, Taiwanfoo, Tamsui, Kelung, Ningpo, Shanghai, Yangtz River, Chinkiang, Nanking, Kinkiang, Hankow, Chefoo, Taku, Tientsing, Peking, Newchang, Japan (General), Nagasaki, Yokohama, Yedo, Hakodadi and Hiogo Appendices, viz, Means of Transport between England, France, and America, and China and Japan French Mail Steam Ships, Compagnie des Services Maritimes des Messageries Impériales Extract from Handbook of Information Overland Route to India, China, and Japan The Pacific Mail Steamship Company Alfred Holt's Line of Steamers from Liverpool to China, via the Cape of Good Hope Distances in Nautical Miles from Shanghai to Towns on the Yang-tse-Kiang, and Catalogue of Books, etc, in China and Japan By William Frederick Mayers, F R G S, Her Majesty's Consular Service, N B Dennys, late Her Majesty's Consular Service, and Charles King, Lieutenant Royal Marine Artillery Compiled and Edited by N B Dennys 8vo Half bound pp 668, xlviii and 26 1867 42s

De Tracy —**ESSAIS DIVERS, LETTRES ET PENSÉES de Madame de Tracy** 3 volumes 12mo, paper covers, pp iv 404, 360, and 388 1852, 1854, and 1855 1l 1s

De Veitelle.—**MERCANTILE DICTIONARY, a Complete Vocabulary of the Technicalities of Commercial Correspondence, Names of Articles of Trade, and Marine Terms in English, Spanish, and French** With Geographical Names, Business Letters, and Tables of the Abbreviations in Common Use in the three Languages By J De Veitelle Crown 8vo cloth, pp 302 1864 7s

De Vere.—**STUDIES IN ENGLISH, or, Glimpsees of the Inner Life of our Language** By M Schele de Vere, LL D, Professor of Modern Languages in the University of Virginia 8vo cloth, pp vi and 365 1867 10s 6d

Dewey.—**AMERICAN MORALS AND MANNERS** By Orville Dewey, D D 8vo, pp 32, sewed 1844 1s

Diary of a Poor Young Gentlewoman Translated from the German, by M Anna Childs Crown 8vo cloth, pp 224 1860 3s 6d

Dickinson's, (John), Pamphlets relating to Indian Affairs.

THE FAMINE IN THE NORTH-WEST PROVINCES OF INDIA How we might have prevented it, and may prevent another 8vo pp 36, sewed. 1861 1s

OBSTRUCTIONS TO TRADE IN INDIA A Letter to P C Brown, Esq, of Tellicherry With his Reply Edited by John Dickinson 8vo. pp. 15, sewed. 1861 6d

DICKINSON'S (JOHN), Pamphlets relating to Indian Affairs—(continued)

ADDRESS TO THE MEMBERS OF THE HOUSE OF COMMONS on the Relation between the Cotton Crisis and Public Works in India. 8vo pp 39, sewed. 1862 6d

OBSTRUCTIONS TO TRADE IN INDIA A Letter By F C Brown, Esq., of Tellicherry Edited by John Dickinson 8vo pp 20, sewed. 1862. 6d

REMARKS ON THE INDIAN RAILWAY REPORTS PUBLISHED BY THE GOVERNMENT, and Reasons for a Change of Policy in India. 8vo pp 32, sewed 1862 6d

A LETTER TO LORD STANLEY, M P, etc, etc, on the Policy of the Secretary of State for India. By John Dickinson 8vo pp 40, sewed. 1863 6d

DHAR NOT RESTORED, in Spite of the House of Commons and of Public Opinion By John Dickinson 8vo pp 110, cloth 1864 1s

SEQUEL TO "DHAR NOT RESTORED," and a Proposal to Extend the Principle of Restoration By John Dickinson 8vo sewed, pp 35 1865 1s

LETTERS TO MALCOLM MOSS, Esq, President of the Manchester Chamber of Commerce By John Dickinson, F R A S, etc, etc, and John Malcolm Ludlow, Barrister at Law, author of "British India, its Races and its History," "The War in Oude," etc, etc 8vo pp 16, sewed 1866 6d

RESULTS OF IRRIGATION WORKS IN GODAVERY DISTRICT, and Reflections upon them By Major-General Sir Arthur Cotton, R E Part I 8vo pp 15, and Appendix, sewed 1866 6d Part II 8vo pp 11, sewed 1866 6d

Dictionary AND COMMERCIAL PHRASEOLOGY in the German, Dutch, English, French, Italian, and Spanish Languages, including a complete Catalogue of Goods, and Five Tables of References in the above Languages Compiled by Prof Dr Brutzer, Prof Dr Binder, Messrs J Bos Iz, M W Brasch and others 8vo pp 544, cloth 1868 10s

Dirckinck-Holmfeld.—ATTIC TRACTS ON DANISH AND GERMAN MATTERS. By Baron C Dirckinck-Holmfeld 8vo sewed, pp 116 1861 1s

Dircks.—THE CENTURY OF INVENTIONS, written in 1655, by Edward Somerset, Marquis of Worcester Now first translated into French from the first edition, London, 1663 Edited by Henry Dircks, C E, LL.D., F R S E, M R S L, etc, Author of "The Life of the Marquis of Worcester," "Worcesteriana," etc, etc Crown 8vo sewed, pp 62 1868 1s

Discussion (A) AMONG UPWARDS OF 250 THEOLOGICAL INQUIRERS ON THE UNITY, DUALITY, AND TRINITY OF THE GODHEAD With Discussions on the Creation, Fall, Incarnation, Atonement, Resurrection, Infallibility of Scripture, Inspiration, Miracles, Future Punishment, Revision of the Bible, etc 8vo cloth, pp 206 1864 6s

Doherty.—ORGANIC PHILOSOPHY, or, Man's True Place in Nature. Vol. I Epicosmology By Hugh Doherty, M D 8vo cloth, pp 408 1864 10s

Doherty.—ORGANIC PHILOSOPHY Volume II Outlines of Ontology, Eternal Forces, Laws, and Principles By Hugh Doherty, M D 8vo pp vi and 462 1867 12s

Doherty.—PHILOSOPHY OF RELIGION By Hugh Doherty, M D. 8vo sewed, pp 48 1865 1s

Dohne.—THE FOUR GOSPELS IN ZULU By the Rev J L Dohne, Missionary to the American Board C F M 8vo pp 208, cloth. Pietermaritzburg, 1866 5s

Dohne.—**A ZULU-KAFIR DICTIONARY**, etymologically explained, with copious illustrations and examples, preceded by an introduction on the Zulu-Kafir Language By the Rev J L Dohne Royal 8vo pp xlii. 418, sewed. Cape Town, 1867 21s

Dolgoroukow.—**LA VÉRITÉ SUR LE PROCÈS du Prince Pierre Dolgoroukow**, par un Russe 32mo sewed pp 144 1862 8s

Dolgoroukow.—**LA FRANCE SOUS LE RÉGIME BONAPARTISTE**, par le Prince Pierre Dolgoroukow 2 volumes 12mo paper, pp 478 1864 10s

D. O. M.—**THE TRIUNE**, or, the New Religion By Scrutator 8vo. cloth, pp ii. and 50 1867 2s

Dominquey's HISTORY OF THE ARGENTINE REPUBLIC Volume I. (1492 to 1807), Translated from the Spanish By J W Williams Royal 8vo. sewed, pp vii and 149 Buenos Ayres 1865 9s

D'Orsey.—**COLLOQUIAL PORTUGUESE**, or, Words and Phrases of Every-day Life Compiled from Dictation and Conversation For the Use of English Tourists in Portugal, Brazil, Madeira, etc By A J D D'Orsey Third Edition, enlarged 12mo cloth, pp viii and 126 1868 3s 6d

D'Orsey.—**A PRACTICAL GRAMMAR OF PORTUGUESE AND ENGLISH**, exhibiting in a Series of Exercises, in Double Translation, the Idiomatic Structure of both Languages, as now written and spoken Adapted to Ollendorff's System by the Rev Alexander J D D'Orsey, of Corpus Christi College, Cambridge, and Professor of the English Language in that University Third edition In one vol 12mo cloth, pp viii and 298 1868 7s 6d

D'Orsey.—**A PORTUGUESE-ENGLISH AND ENGLISH-PORTUGUESE DICTIONARY** By Rev Alex J D D'Orsey [In preparation.]

Dour and Bertha. A Tale. 18mo pp vi and 72, sewed 1848. 1s

Drummond.—**PRESIDENT LINCOLN AND THE AMERICAN WAR** A Funeral Address, delivered on Sunday, April 30th, 1865 By Robert Blackley Drummond, B A 8vo sewed, pp 12 1865 3d

Duncanson.—**THE PROVIDENCE OF GOD MANIFESTED IN NATURAL LAW** By John Duncanson, M D Post 8vo cloth, pp v and 354 1861 7s

Dunghlison.—**MEDICAL LEXICON** A Dictionary of Medical Science. containing a concise explanation of the various subjects and terms of Anatomy, Physiology, Pathology, Hygiene, Therapeutics, Pharmacology, Pharmacy, Surgery, Obstetrics, Medical Jurisprudence, and Dentistry Notices of Climate and of Mineral Waters Formulæ for Official, Empirical, and Dietetic Preparations, with the accentuation and etymology of the terms, and the French and other Synonymes, so as to constitute a French as well as English Medical Lexicon By Robley Dunghlison, M D, LL D, Professor of the Institute of Medicine, etc, in the Jefferson Medical College of Philadelphia New edition, thoroughly revised, and very greatly modified and augmented Roy 8vo cloth, pp 1048 1866 24s

Dunlop.—**BRAZIL AS A FIELD FOR EMIGRATION** Its Geography, Climate, Agricultural Capabilities, and the Facilities afforded for Permanent Settlement By Charles Dunlop Post 8vo sewed, pp 32 1866 6d

Dwight.—**MODERN PHILOLOGY**; its Discoveries, History and Influence With Maps, Tabular Views, and an Index By Benjamin W Dwight First Series Third edition, revised and corrected 8vo cloth, pp xviii and 360. 1864

Second Series 8vo cloth, pp 504 1864. 2 vols 8vo 24s

Early English Meals and Manners. — John Russell's Boke of Nurture, Wynkyn de Worde's Boke of Kervynge, the Boke of Curtasye, E. Weste's Booke of Demeanor, Seager's Schoole of Vertue, the Babee's Book, Aristotle's A B C, Urbanutatus, Stans Puer ad Mensam, the Lyttille Childrenes Lytll Boke, for to serve a Lord, Old Symon, the Bruched School-Boy, etc., etc. With some Forewords on Education in Early England Edited by Frederick J Furnivall, M A, Trinity Hall, Cambridge 4to, pp c and 388 With 16 tables of Illustrations Cloth. 1868 42s

Early English Text Society's Publications

1864

- 1 **EARLY ENGLISH ALLITERATIVE POEMS** In the West-Midland Dialect of the Fourteenth Century Edited by R Morris, Esq, from an unique Cottonian MS 16s
- 2 **ARTHUR** (about 1440 A D) Edited by F J Furnivall, Esq, from the Marquis of Bath's unique M S 4s
- 3 **ANE COMPENDIOUS AND BREVE TRACTATE CONCERNYNG YE OFFICE AND DEWTIE OF KYNGIS**, etc By William Lauder (1556 A D) Edited by F Hall, Esq, D C L 4s
- 4 **SIR GAWAYNE AND THE GREEN KNIGHT** (about 1320-30 A D) Edited by R Morris, Esq, from an unique Cottonian M S 10s

1865

- 5 **OF THE ORTHOGRAPHIE AND CONGRUITIE OF THE BRITAN TONGUE**, a treatise, noe shorter than necessarie, for the Schooles, be Alexander Hume, Edited for the first time from the unique MS in the British Museum (about 1617 A D), by Henry B Wheatley, Esq 4s
- 6 **LANCELOT OF THE LAIK** Edited from the unique M S in the Cambridge University Library (about 1500), by the Rev Walter W Skeat, M A 8s
- 7 **THE STORY OF GENESIS AND EXODUS**, an Early English Song, of about 1250 A D Edited for the first time from the unique MS in the Library of Corpus Christa College, Cambridge, by R Morris, Esq 8s
- 8 **MORTE ARTHURE**, the Alliterative Version Edited from Robert Thornton's unique MS (about 1440 A D) at Lincoln By the Rev George Perry, M A, Prebendary of Lincoln 7s
- 9 **ANIMADVERSIONS UPON THE ANNOTACIONES AND CORRECTIONS OF SOME IMPERFECTIONS OF IMPRESSIONES OF CHAUER'S WORKES**, reprinted in 1598, by Francis Thynne Edited from the unique MS in the Bridgewater Library By G H Kingsley, Esq, M D 4s
- 10 **MERLIN, OR THE EARLY HISTORY OF KING ARTHUR** Edited for the first time from the unique MS of the Cambridge University Library (about 1450 A D) By Henry B Wheatley, Esq Part I 2s 6d
- 11 **THE MONARCHE**, and other Poems of Sir David Lyndesay Edited from the first edition by Johne Skott, in 1552 By Fitzedward Hall, Esq, D C L Part I 3s
- 12 **THE WRIGHT'S CHASTE WIFE**, a Merry Tale by Adam of Cobsam (about 1642 A D), from the unique Lambeth MS 306 Edited for the first time by F J Furnivall, Esq, M A 1s

1866

- 13 **Sainte Marherete, ye Meiden ant Martyr** Three Texts of about 1200, 1310, 1330 A D First edited in 1862 By the Rev Oswald Cockayne, M A, and now re-issued 2s
- 14 **KYNG HORN**, with fragments of Floriz and Blanuchefur, and the Assumption of the Blessed Virgin Edited from the MS in the Library of the University of Cambridge and the British Museum. By the Rev J Rawson Lumby 3s 6d
- 15 **POLITICAL, RELIGIOUS, AND LOVE POEMS**, from the Lambeth MS, No 306, and other sources Edited by F J Furnivall, Esq, M A 7s 6d
- 16 **A TRETICE IN ENGLISH** breuely drawe out of þ book of Quintus essencijs in

EARLY English Text Society's Publications—(continued).

- Latyn, þ Hermys þ prophete and king of Egypt after þ flood of Noa, *faeder* of Philosophia, hadde by reuelamoun of an angel of God to him sente. Edited from the Sloane MS 73 By F J Furnivall, Esq., M A 1s
- 17 PARALLEL EXTRACTS from 29 Manuscripts of PIERS PLOWMAN, with Comments, and a Proposal for the Society's Three-text edition of this Poem. By the Rev. W Skeat, M A 1s
- 18 HALI MEIDENHEAD, about 1200 A D Edited for the first time from the MS. (with a translation) by the Rev Oswald Cockayne, M A 1s
19. THE MONARCHE, and other Poems of Sir David Lyndesay Part II, the Complaynt of the King's Papingo, and other minor Poems Edited from the first edition by F Hall, Esq., D C L 3s 6d
- 20 SOME TREATISES BY RICHARD ROLLE DE HAMPOLE Edited from Robert of Thornton's MS about 1440 A D By the Rev George G Perry, M A 1s
- 21 MERLIN, OR THE EARLY HISTORY OF KING ARTHUR. Part II Edited by Henry B Wheatley, Esq 4s
- 22 THE ROMANS OF PARTENAY, OR LUSIGNEN Edited for the first time from the unique MS in the Library of Trinity College, Cambridge, by the Rev W W Skeat, M A 6s
- 23 DAN MICHEL'S AXYENWITE OF INWYT, or Remorse of Conscience, in the Kentish dialect, 1340 A D Edited from the unique MS in the British Museum, by Richard Morris, Esq 10s 6d
1867
- 24 HYMNS OF THE VIRGIN AND CHRIST, THE PARLIAMENT OF DEVILS, and Other Religious Poems Edited from the Lambeth MS 853, by F J Furnivall, M A 3s
25. THE STACIONS OF ROME, and the Pilgrim's Sea-Voyage and Sea-Sickness, with Clene Maydenhod Edited from the Vernon and Pokington MSS, etc By F J Furnivall, Esq., M A 1s
- 26 RELIGIOUS PIECES IN PROSE AND VERSE Containing Dan Jon Gaytrigg's Sermon, The Abbaye of S Spirit, Sayne Jon, and other pieces in the Northern Dialect Edited from Robert of Thornton's MS (about 1460 A D) by the Rev George G Perry, M A 2s
- 27 MANIPULUS VOCABULORUM a Rhyming Dictionary of the English Language, by Peter Levens (1570) Edited, with an Alphabetical Index, by Henry B Wheatley 12s
- 28 THE VISION OF WILLIAM CONCERNING PIERS PLOWMAN, together with Vita de Dowel, Dobet et Dobest 1362 A D By William Langland The earliest or Vernon Text, Text A Edited from the Vernon MS, with full Collations By Rev W W Skeat, M A 7s
- 29 ENGLISH GILDS, their Statutes and Customs, with an Introduction and an Appendix of translated Statutes Edited from the MSS 1389 A D By Toulmin Smith, Esq [In the press]
- 30 PIERCE THE PLOUGHMAN'S CREDE (about 1394) Edited from the MSS by the Rev W W Skeat, M A 2s
1868
- 31 INSTRUCTIONS FOR PARISH PRIESTS By John Myrc Edited from Cotton MS Claudius A II By Edward Peacock, Esq, F S A, etc, etc 4s
32. THE BAKERS BOOK, Aristotle's A B C, Urbanitatis, Stans Puer ad Mensam, The Lyttille Childrenes Lytil Boke The Bokes of Nurture of Hugh Rodes and John Russell, Wynnyn de Worde's Boke of Keryngge, the Booke of Demeanor, the Boke of Curtasye, Seager's Schoole of Vertue, etc, etc With some French and Latin Poems on like subjects, and some Forewords on Education in Early England Edited by F J. Furnivall, M A., Trinity Hall, Cambridge 15s
33. THE BOOK OF THE KNIGHT DE LA TOUR LANDRY, 1372 A Father's Book for his Daughters Edited from the Harleian MS 1764 By Thomas Wright, Esq, M A, and Mr. William Rosseter 8s.

Eastwick.—KHIRAD AFROZ (the Illuminator of the Understanding). By Maulavi Hafisu'd-dja. A New Edition of the Hindústani Text, carefully revised, with Notes, Critical and Explanatory By Edward B. Eastwick, F.R.S., F.S.A., M.R.A.S., Professor of Hindustani at Haileybury College. Imperial 8vo cloth, pp xiv and 319 Re-issue, 1867 18s

Echo (Deutsches).—THE GERMAN ECHO. A Faithful Mirror of German Conversation. By Ludwig Wolfram With a Vocabulary By Henry P Skelton Post 8vo, pp 130 and 70 Cloth 1863 3s

Echo Français.—A PRACTICAL GUIDE TO CONVERSATION By Fr. de la Fruston With a complete Vocabulary By Anthony Maw Border Post 8vo, pp 120 and 72 Cloth 1860 3s

Eco Italiano (L').—A PRACTICAL GUIDE TO ITALIAN CONVERSATION By Eugene Camerini With a complete Vocabulary By Henry P Skelton Post 8vo, pp vi, 128 and 98 Cloth 1860 4s 6d

Eco de Madrid.—THE ECHO OF MADRID A Practical Guide to Spanish Conversation By J E Hartzembusch, and Henry Lemming With a complete Vocabulary, containing Copious Explanatory Remarks By Henry Lemming Post 8vo, pp xii, 144 and 83 Cloth 1860 5s

Edalji.—A DICTIONARY, GUJARÁTÍ AND ENGLISH. By Shápuri Edalji Second edition 8vo pp xxiv 874, cloth 1868 £1 1s

Edalji.—A GRAMMAR OF THE GUJARÁTÍ LANGUAGE By Shapurji Edalji Crown 8vo cloth, pp 1 27 1867 10s 6d

Edda SÆMUNDAR HINNS FRODA The Edda of Sæmund the Wise Translated from the Old Norse, with a Mythological Index Part First Mythological 12mo cloth, pp viii and 162 1866 3s 6d

Edda SÆMUNDAR HINNS FRODA The Edda of Sæmund the Learned. From the Old Norse or Icelandic Part II, Historical 12mo cloth, pp viii and 170 London, 1866 4s

Edda SÆMUNDAR HINNS FRODA The Edda of Sæmund the Learned. Translated from the Old Norse, by Benjamin Thorpe Complete in 1 vol fcap 8vo cloth, pp viii. 162, and pp viii 170 1866 7s 6d

Edgar.—MODERN TIMES, THE LABOUR QUESTION, AND THE FAMILY A Brief Statement of Facts and Principles By Henry Edgar. 12mo sewed, pp 24 3d

Edgar.—THE POSITIVIST'S CALENDAR, or, Transitional System of Public Commemoration, instituted by Auguste Comte, Founder of the Positive Religion of Humanity With a Brief Exposition of Religious Positivism By Henry Edgar 12mo sewed, pp 103 1866 2s 6d

Edge —MAJOR-GENERAL McCLELLAN AND THE CAMPAIGN ON THE YORKTOWN PENINSULA By Frederick Milnes Edge With a map of the Peninsula, drawn expressly for this work, by James Wyld, Geographer to the Queen. 12mo pp iv and 204 1865 4s

Edwards.—MEMOIRS OF LIBRARIES, together with a Practical Handbook of Library Economy By Edward Edwards 2 vols roy 8vo Numerous illustrations. Cloth Vol. 1, pp xxviii and 841 Vol 2 pp. xxxvi. and 1104 1859 £2 8s

Ditto, large paper, imperial 8vo cloth. £4 4s.

Edwards.—**CHAPTERS OF THE BIOGRAPHICAL HISTORY OF THE FRENCH ACADEMY.** 1629—1863 With an Appendix relating to the Unpublished Chronicle "Liber de Hyda." By Edward Edwards, Esq. 1 vol. 8vo., pp. 180. cloth 1864 6s

Ditto, large paper Roy 8vo 10s 6d

Edwards.—**LIBRARIES AND FOUNDERS OF LIBRARIES** By Edward Edwards 8vo cloth, pp xix and 506 1865 18s

Ditto, large paper, imperial 8vo cloth £1 10s

Edkins.—**A GRAMMAR OF THE CHINESE COLLOQUIAL LANGUAGE, COMMONLY CALLED THE MANDARIN DIALECT** By Joseph Edkins 8vo, pp. viii. and 266, sewed 1867 20s

Edkins.—**PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE,** with Lists of Common Words and Phrases, and an Appendix, containing the laws of tones in the Peking dialect 8vo, pp vi and 104, sewed 1862 12s.

Eger and Grime.—**AN EARLY ENGLISH ROMANCE** Edited from Bishop Percy's Folio Manuscripts, about 1650 A.D. By John W Hales, M.A., Fellow and late Assistant Tutor of Christ's College, Cambridge, and Frederick J Furnivall, M.A., of Trinity Hall, Cambridge 4to large paper Half bound, Roxburgh style, pp 64 1867 10s 6d

Elder.—**BIOGRAPHY OF ELISHA KENT KANE** By William Elder. 8vo pp 416 Cloth 1858 12s

Ellet.—**THE MISSISSIPPI AND OHIO RIVERS** containing Plans for the Protection of the Delta from inundation, and Investigations of the Practicability and Cost of Improving the Navigation of the Ohio, and other Rivers, by means of Reservoirs With an Appendix on the Bars at the Mouths of the Mississippi By Charles Ellet, Junior, Civil Engineer 8vo pp 368 Cloth. 1853 16s

Elliott.—**THE HISTORY OF INDIA AS TOLD BY ITS OWN HISTORIANS.** The Muhammadan Period Edited from the Posthumous Papers of the late Sir H M Elliott, K C B, East India Company's Bengal Civil Service. By Professor John Dowson, M R A S, Staff College, Sandhurst Vol I 8vo cloth, pp xxxii and 541 1867 18s To be completed in three volumes

Elliott.—**MEMOIRS ON THE HISTORY, PHILOLOGY, AND ETHNIC DISTRIBUTION OF THE RACES OF THE NORTH-WEST PROVINCES OF INDIA** being an amplified Edition of the Glossary of Indian Terms By the late Sir H M. Elliott, K C B Arranged from M S materials collected by him, and Edited by Reinhold Rost, Ph D, Secretary to the Royal Asiatic Society 2 vols 8vo. In the press

Emerson.—**THE YOUNG AMERICAN** A Lecture By Ralph Waldo Emerson 8vo, pp 24 1844 1s

Emerson.—**REPRESENTATIVE MEN** Seven Lectures By R. W. Emerson. Post 8vo, pp 215, cloth 1850 5s

Emerson.—**ESSAYS** By Ralph Waldo Emerson. First Series, embodying the Corrections and Editions of the last American edition, with an Introductory Preface, by Thomas Carlyle, reprinted by permission, from the first English Edition Post 8vo pp viii and 192, sewed 1863 2s

Emerson.—**ESSAYS** By Ralph Waldo Emerson Second Series, with Preface by Thomas Carlyle Post 8vo cloth, pp vi and 190, 1868. 3s 6d

Emerson.—POEMS. By Ralph Waldo Emerson. 16mo. cloth. Blue and Gold Series, pp. 254. With portrait 1865. 5s

Emerson.—ESSAYS By Ralph Waldo Emerson First and Second Series Blue and Gold Edition 16mo cloth, gilt edges, pp iv and 515 5s

EMPEROR OF AUSTRIA VERSUS LOUIS KOSSUTH A few words of Common Sense By an Hungarian. 8vo pp. 28 1861 1s

Epistle, AN In Familiar Verse To a Young Statesman By a Loyal Subject. Post 8vo sewed, pp 11 1867 6d

Ethnological Journal.—A Monthly Record of Ethnological Research and Criticism Edited by Luke Burke July, 1865, to March, 1866 Nos 1 to 7, 1s, each, 8 and 9, 4d each

Ethnological Journal.—A MAGAZINE OF ETHNOGRAPHICAL AND ANTIQUARIAN SCIENCE Edited by Luke Burke New Series No 1 January, 1854 8vo pp 90, sewed 3s 6d (No more published)

Everett.—SELF GOVERNMENT IN THE UNITED STATES By the Hon Edward Everett 8vo, pp 44, sewed 1860 1s

Everett.—THE QUESTIONS OF THE DAY An Address By Edward Everett Royal 8vo sewed, pp 46 1861 1s 6d

Ewbank.—A DESCRIPTIVE AND HISTORICAL ACCOUNT OF HYDRAULIC AND OTHER MACHINES FOR RAISING WATER, Ancient and Modern, with Observations on various Subjects connected with the Mechanic Arts including the progressive Development of the Steam Engine, Descriptions of every variety of Bellows, Piston, and Rotary Pumps, Fire Engines, Water Rams, Pressure Engines, Air Machines, Eolipiles, etc., Remarks on Ancient Wells, Air Beds, Cog Wheels, Blow Pipes, Bellows of v 1 & Paopie, Magic Goblets, Steam Idols, and other Machinery of Ancient Times To which are added, Experiments of Blowing and Spouting Tubes, and other original Devices, Natures, Modes, and Machinery for raising Water, Historical Notices respecting Siphons, Fountains, Water Organs, Clepsydre, Pipes, Valves, Cocks, etc In Five Books, illustrated by nearly 300 Engravings 15th edition, with additional matter By Thomas Ewbank 8vo cloth, pp 624 1864 21s

Exposition (AN), OF SPIRITUALISM, comprising Two Series of Letters, and a review of the *Spiritual Magazine*, No 20 As published in the *Star and Dial* With Introduction, Notes, and Appendix By Sceptic Crown 8vo sewed, pp xiv and 314 Cloth 1862 6s

Falkener.—A DESCRIPTION OF SOME IMPORTANT THEATRES AND OTHER REMAINS IN CRETE From a MS History of Candia, by Onorio Belli, in 1586 Being a Supplement to the "Museum of Classical Antiquities" Illustrations and nine Plates By Edward Falkener Pp 32, royal 8vo cloth. 1854 5s 6d

Farm (HOW TO GET A) AND WHERE TO FIND ONE Showing that Homesteads may be had by those desirous of securing them, with the Public Law on the subject of Free Homes, and suggestions from Practical Farmers, together with numerous successful experiences of others, who, though beginning with little or nothing, have become the owners of ample farms By the Author of "Ten Acres Enough" Second edition, pt 8vo pp 345 Cloth 6s

Faulkner.—A DICTIONARY OF COMMERCIAL TERMS, WITH THEIR SYNONYMS IN VARIOUS LANGUAGES By Alexander Faulkner, Assistant Commissioner of Customs, Salt and Opium. Author of the "Orientalist's Grammatical Vade-Mecum," etc. 12mo., pp. iii. and 158, and vii. Half-bound. 1866. 4s.

Fay.—GREAT OUTLINE OF GEOGRAPHY FOR HIGH SCHOOLS AND FAMILIES By Theodore S Fay With an Atlas of 8 plates in folio. 12mo., pp. viii and 238 Boards 1867 16s

Felton.—SELECTIONS FROM MODERN GREEK WRITERS, in Prose and Poetry With Notes By Dr C C Felton 8vo cloth, pp. xv and 216. 1857. 6s

Felton.—GREECE, ANCIENT AND MODERN Lectures delivered before the Lowell Institute By C C Felton, LL D, late President of Harvard University Two vols., 8vo cloth, pp. vi 511, and iv 549 1867 28s

Feuerbach.—THE ESSENCE OF CHRISTIANITY By Ludwig Feuerbach. Translated from the Second German Edition, by Marian Evans, translator of Strauss's "Life of Jesus" Large post 8vo cloth, pp. xx and 340 1864. 10s 6d

Fichte.—THE CHARACTERISTICS OF THE PRESENT AGE By Johann Gottlieb Fichte Translated from the German by William Smith Post 8vo. cloth, pp. xi and 271 1847 6s

"We accept these lectures as a true and most admirable delineation of the present age; and on this ground alone we should bestow on them our heartiest recommendation, but it is because they teach us how we may rise above the age, that we bestow on them our most emphatic praise

"He makes us think, and perhaps more sublimely than we have ever formerly thought, but it is only in order that we may the more nobly act

"As a majestic and most stirring utterance from the lips of the greatest German prophet, we trust that the book will find a response in many an English soul, and potently help to regenerate English society"—*The Critic*

Fichte.—THE VOCATION OF A SCHOLAR By Johann Gottlieb Fichte. Translated from the German by William Smith. Post 8vo cloth Pp 78, sewed, 1847 2s

"The Vocation of a Scholar is distinguished by the same high moral tone, and manly, vigorous expression which characterise all Fichte's works in the German, and is nothing lost in Mr Smith's clear, unembarrassed, and thoroughly English translation"—*Douglas Jerrold's Newspaper*

"We are glad to see this excellent translation of one of the best of Fichte's works presented to the public in a very neat form No class needs and earnest and sincere spirit more than the literary class, and therefore the 'Vocation of the Scholar,' the 'Guide of the Human Race,' written in Fichte's most earnest, most commanding temper, will be welcomed in its English dress by public writers, and be beneficial to the cause of truth—*Economist*

Fichte.—THE VOCATION OF MAN By Johann Gottlieb Fichte. Translated from the German by William Smith Post 8vo cloth, pp. xii. and 198 1848 4s

"In the progress of my present work, I have taken a deeper glance into religion than ever I did before In me the emotions of the heart proceed only from perfect intellectual clearness, it cannot be but the clearness I have now attained on this subject shall also take possession of my heart"—*Fichte's Correspondence*

"The Vocation of Man' is, as Fichte truly says, intelligible to all readers who are really able to understand a book at all, and as the history of the mind in its various phases of doubt, knowledge, and faith, it is of interest to all A book of this stamp is sure to teach you much because it excites thought If it rouses you to combat his conclusions, it has done a good work, for in that very effort you are stirred to a consideration of points which have hitherto escaped your indolent acquiescence—*Foreign Quarterly*

"This is Fichte's most popular work, and is every way remarkable"—*Atlas*

"It appears to us the boldest and most emphatic attempt that has yet been made to explain to man his restless and unconquerable desire to win the True and the Eternal."—*Sentinel*

Fichte.—ON THE NATURE OF THE SCHOLAR, AND ITS MANIFESTATIONS.

By Johann Gottlieb Fichte. Translated from the German by William Smith.
Second Edition. Cloth Post 8vo Pp vii and 131 1848. 3s

"With great satisfaction we welcome this first English translation of an author who occupies the most exalted position as a profound and original thinker, as an irresistible orator in the cause of what he believed to be the truth, as a thoroughly honest and heroic man. The appearance of any of his works in our language is, we believe, a perfect novelty. These orations are admirably fitted for their purpose, so grand is the position taken by the lecturer, and so irresistible their eloquence"—*Examiner*

"This work must inevitably arrest the attention of the scientific physician, by the grand spirituality of its doctrines, and the pure morality it teaches. Shall we be presumptuous if we recommend these views to our professional brethren? or if we say to the enlightened, the thoughtful, the serious. This—if you be true scholars—is your Vocation? We know not a higher morality than this or more noble principles than these they are full of truth"—*British and Foreign Medico-Chirurgical Review*

Fichte.—MEMOIR OF JOHANN GOTTLIEB FICHTE. By William Smith Second Edition Post 8vo Cloth Pp 168 1848 4s

"A Life of Fichte, full of nobleness and instruction, of grand purpose tender feeling, and brave effort! the compilation of which is executed with great judgment and fidelity"—*Prospective Review*

"We state Fichte's character as it is known and admitted by men of all parties among the Germans, when we say that so robust an intellect, a soul so calm, so lofty, so massive, and immoveable, has not mingled in philosophical discussion since the time of Luther. Fichte's opinions may be true or false, but his character as a thinker can be slightly valued only by such as know it ill, and as a man approved by action and suffering, in his life and in his death, he ranks with a class of men who were common only in better ages than ours"—*State of German Literature, by Thomas Carlyle*

Fichte.—THE WAY TOWARDS A BLESSED LIFE, OR, THE DOCTRINE OF RELIGION. By Johann Gottlieb Fichte Translated by William Smith Post 8vo Cloth Pp viii and 221 1849 5s

Fichte.—THE POPULAR WORKS OF JOHANN GOTTLIEB FICHTE. Translated from the German, with a Memoir of the Author, by William Smith 2 vols Post 8vo Cloth Pp 554, and pp viii and 529 1859 20s

Fichte.—THE SCIENCE OF KNOWLEDGE. By J G Fichte Translated from the German by A E Krøger Crown 8vo, pp 378 Cloth. 1868 8s

Filippo Malincontri; OR, STUDENT LIFE IN VENETIA. An Autobiography Edited by Girolamo Volpe Translated from the unpublished Italian 3 by C B Cayley, B A Two vols, post 8vo Pp xx and 646 1861 18s

Fitzgerald.—THE BOSTON MACHINIST. Being a Complete School for the Apprentice as well as the Advanced Machinist, showing how to make and use every tool in every branch of the business, with a Treatise on Screw and Gear Cutting. By Walter Fitzgerald, Inventor and Mechanical Engineer. 12mo cloth, pp 80 1866 2s 6d

Fletcher.—ANALYSIS OF BENTHAM'S THEORY OF LEGISLATION. By G W H Fletcher, LL B, of the Civil Service Commission 12mo cloth, pp ix and 86 1864 2s 6d

Fox.—THE SERVICE IN COMMEMORATION OF WILLIAM JOHNSON FOX, late M P for Oldham, and Minister at South Place, Finsbury At Finsbury Chapel, on Sunday Morning, June 12, 1864 By M D Conway Post 8vo, sewed, pp 23 1864 6d.

FOX.—MEMORIAL EDITION OF COLLECTED WORKS, by W. J. FOX.—

- Vol. 1. Lectures, Lessons, etc., prior to 1824. 8vo cloth, pp 390 1865 5s
 Vol 2 Christ and Christianity 8vo cloth, pp 355 1865. 5s
 Vol 3. Miscellaneous Lectures and Sermons, and Twenty Sermons on Principles of Morality Inculcated in Holy Scripture 8vo. cloth, pp 350 1865. 5s
 Vol 4 Anti-Corn Law Speeches and occasional Speeches 8vo cloth, pp 378 1866 5s
 Vol 5. Letters on the Corn Laws By a Norwich Weaver Boy, and Extracts from Letters by Publicola 8vo cloth, pp 325 1866 5s
 Vol 6 Miscellaneous Essays, Political, Literary, Critical, and Biographical From the *Retrospective Review*, *Westminster Review*, *Monthly Repository*, *Morning Chronicle*, etc 8vo cloth, pp 424 1867 5s
 Vol 7 Reports of Lectures at South Place Chapel, Finsbury 8vo cloth, pp 312 1865 5s
 Vol 8 Reports of Lectures at South Place Chapel, Finsbury 8vo cloth, pp 321 1865 5s
 Vol 9 Reports of Lectures at South Place Chapel, Finsbury, supplementary to the Course on the Religious Ideas 8vo cloth, pp 323 1867 5s
 Vol 10 Reports of Lectures at South Place Chapel, Finsbury, supplementary to the Course on the Religious Ideas, and Miscellaneous Lectures 8vo cloth, pp 314 1867 5s
 Vol 11 Reports of Miscellaneous Lectures at South Place Chapel, Finsbury 8vo cloth, pp vi and 322 1868 5s
 Vol 12 Reports of Miscellaneous Lectures at South Place Chapel, Finsbury 8vo cloth, pp viii and 358 1868 5s

Foxton.—THE PRIESTHOOD AND THE PEOPLE By Frederick J Foxton, A B, Author of "Popular Christianity," etc 8vo, pp 58, sewed 1862 1s 6d

Foxton.—POPULAR CHRISTIANITY, ITS TRANSITION STATE, AND PROBABLE DEVELOPMENT By Frederick J Foxton, A B, formerly of Pembroke College, Oxford, and Perpetual Curate of Stoke Prior and Docklow, Herefordshire Post 8vo cloth, pp ix and 226 1849 5s

Francis.—LOWELL HYDRAULIC EXPERIMENTS Being a selection from experiments on Hydraulic Motors, on the Flow of Water over Weirs, in Open Canals of Uniform Rectangular Section and through Submerged Orifices and Diverging Tubes, made at Lowell, Massachusetts By James B Francis, Civil Engineer, Member of the American Society of Civil Engineers and Architects, Fellow of the American Academy of Arts and Sciences, Member of the American Philosophical Society, etc Second Edition Revised and enlarged With many new experiments and additional illustrations 4to, pp 250, 23 plates. Cloth. 1868 £3 3s

Franklin.—LIFE AND TIMES OF BENJAMIN FRANKLIN By James Parton With Steel Portraits Two vols 8vo, pp 1,336 1864 21s

Free Press (Publications of the):

REASONS FOR DEMANDING INVESTIGATIONS INTO THE CHARGES AGAINST LORD PALMERSTON 8vo, pp 19 1840 1s

THE CRISIS—FRANCE IN FACE OF THE FOUR POWERS With Supplement, by David Urquhart 8vo, pp 58 1840 1s

THE SULPHUR MONOPOLY By David Urquhart 8vo, pp 8 1840 3d

THE EDINBURGH REVIEW AND THE AFGHAN WAR. By David Urquhart 8vo, pp 61 1843 6d

A FRAGMENT OF THE HISTORY OF SERBIA, 1843 By David Urquhart. 8vo, pp 96 6d

AN APPEAL AGAINST FACTION By David Urquhart 8vo, pp 56 1843 1s.

FREE PRESS (Publications of the)—continued

CANADA UNDER SUCCESSIVE ADMINISTRATIONS By David Urquhart. 8vo., pp 100 1844 1s

THE CHANNEL ISLANDS—NORMAN LAWS AND MODERN PRACTICE 8vo., pp. 32 1844 6d

PUBLIC OPINION AND ITS ORGANS By David Urquhart 8vo, pp 94. 1855 6d

THE SERF AND THE COSSACK By Francis Marx 8vo, pp 60 1855 6d

TUCKER'S POLITICAL FLY SHEETS 8vo 1855 3s Containing —Palmerston and Poland, Palmerston, what has he done? England's Part in Turkey's Fall; War for Russia—not against Russia, Louis Napoléon, Russia, Circassia, the Invasion of the Crimea, the Words of Palmerston, the Spider and the Fly, the Home Face of the Four Points

THE FREE PRESS SERIALS 8vo 1855-56 Containing —The Nation Cheated out of its Food, Visit of David Urquhart to the Hungarian Exiles at Kutayah, Contradictions of Lord Clarendon in reference to Corn, The Story of the Life of Lord Palmerston, the Affghan War, the Will of Peter the Great

PARLIAMENTARY USURPATIONS in reference to Money Cognizance and Suppression of Treason by leading Statesmen and Diplomats, Betrayal of Denmark to Russia, the Chartist Correspondence, Selections from the Blue Books as Materials for Study, by Gustavus, the Danger of the Political Balance of Europe, Crimes of Louis Philip, Report of the Newcastle Committee on the Union of the Principalities

REPORTS OF COMMITTEES OF THE BIRMINGHAM CONFERENCE, ON THE RIGHT OF SEARCH AND NEWSPAPER FOLIO 6d

THE PROPOSED BASIS OF PACIFICATION KNOWN AS THE FOUR POINTS 1855 1s

NEWCASTLE COMMITTEE REPORTS, ON THE LIMITATION OF THE SUPPLY OF GRAIN, AND CONSTITUTIONAL REMARKS 8vo, pp 48 1855 6d

FAMILIAR WORDS AS AFFECTING ENGLAND AND THE ENGLISH 8vo, pp 350 1856 2s

THE TURKISH BATH, WITH A VIEW TO ITS INTRODUCTION INTO THE BRITISH DOMINIONS 8vo, pp 68 1856 1s

THE QUEEN AND THE PREMIER 8vo, pp 32 1857 6d

THE REBELLION OF INDIA By David Urquhart 8vo, pp 46 1s

THE HOSTILITIES AT CANTON By Augustus G Stapleton 8vo, pp. 16 1857 6d.

THE IMMEDIATE CAUSE OF THE INDIAN MUTINY By G Crawshaw 8vo, pp 28 1857 6d

THE REPORT OF THE EAST IND'N COMMITTEE OF THE COLONIAL SOCIETY ON THE MILITARY OPERATIONS IN CHINA 8vo, pp 67 1857 6d

THE REPORT OF THE BRADFORD COMMITTEE WHAT CONSTITUTES LAWFUL WAR. 8vo, pp 24 1857

THE SRADDHA, THE KEYSTONE OF THE BRAHMINICAL, BUDDHISTIC, AND ARIAN RELIGIONS By David Urquhart 8vo, pp 43 1858 1s

THE GROWTH OF RUSSIA' POWER, CONTINGENT ON THE DECAY OF THE BRITISH CONSTITUTION 8vo, pp 18 1858 6d

PROSELYTISM DESTRUCTIVE OF CHRISTIANITY, 8vo, pp 44 By G Crawshaw. 1858 1s

CATASTROPHE OF THE EAST INDIA COMPANY By G Crawshaw 8vo, pp 24 1858 6d

KOSSUTH AND URQUHART Estrath di una Corrispondenza. 8vo, pp. 40. 1859 1s

HOW RUSSIA TRIES TO GET INTO HER HANDS THE SUPPLY OF CORN OF THE WHOLE OF EUROPE 8vo, pp 24 1859 6d

THE EUROPEAN COMPLICATION EXPLAINED By G Crawshaw 8vo, pp. 10. 1859 6d

FREE PRESS (Publications of the)—*continued*

DAVID URQUHART ON THE ITALIAN WAR. To which is added a Memoir of Europe, drawn up for the Instruction of the present Emperor of Russia 8vo, pp 40 1859 1s

THE RUSSO-DUTCH QUESTION Obligations of England to Russia contracted to ensure the maintenance of the Kingdom of Poland, and paid for its Suppression. 4to, pp 15 6d

A LETTER ON THE DANGER TO ENGLAND OF AUSTRIA'S SUBJUGATION 8vo. pp 8 1859 6d

THE AFGHAN PAPERS Report and Petition of the Newcastle Foreign Affairs Association 8vo, pp 32 1860 6d

THE INVASION OF ENGLAND By David Urquhart 8vo, pp 18 3d

THE DUKE OF COBURG'S PAMPHLET THE DESPOTS AS REVOLUTIONISTS 8vo, pp 31 1s

PALMERSTON UNMASKED Answer to Ismail's Reply to the Duke of Coburg's Pamphlet By Edward Fischel 8vo, pp 51 1s

SUCCESSION TO THE CROWN OF DENMARK Speech of Lord R. Montague 8vo pp 24 1861 1s

THE PACIFIC AND THE AMAAR By Francis Mark 8vo, pp 28 1s

THE DEFENCE OF ENGLAND Nine Letters by a Journeyman Shoemaker 8vo, pp 34 1862 6d

CIRCASSIA Speech of S E Rolland at Preston 8vo, dp 34 1862 1s

THE RIGHT OF SEARCH Two Speeches, by David Urquhart January 20 and 27 8vo, pp 103 1862 1s

THE CIRCASSIAN WAR AND POLISH INSURRECTION SECRET OF RUSSIA IN THE CASPIANA EUXINE 8vo, pp 102 1863 1s

THE EXPEDITION OF THE CHESAPEAKE TO CIRCASSIA 8vo, pp 18 1864 6d

THE NEW HERESY—PROSELYTISM SUBSTITUTED FOR RIGHTEOUSNESS By David Urquhart 4to, pp 19 1862 6d

THE REASON FOR ABROGATING THE TREATY OF LONDON OF MAY 8TH, 1852 Presented by a Deputation from the Lancashire Foreign Affairs Committee 4to, pp 15 6d

THE STORY OF THE CRIMEAN WAR From the *Times* and *Herald* Correspondents, and the evidence before the Sebastopol Committee 4to, pp 24 3d.

DEBATES ON THE MOTION FOR PAPERS, WITH A VIEW TO THE IMPEACHMENT OF VISCOUNT PALMERSTON 4to, pp 59 1s 6d

Friedrich.—PROGRESSIVE GERMAN READER, with Copious Notes to the First Part. By P Friedrich Crown 8vo, pp 166 Cloth 1868. 4s 6d

Froembling.—GRADUATED GERMAN READER, consisting of a selection from the most popular writers, arranged progressively, with a complete Vocabulary for the first part By Friedrich Otto Froembling 12mo, pp viii. and 256 Cloth 1867 3s 6d

Froembling.—GRADUATED EXERCISES FOR TRANSLATION INTO GERMAN. Consisting of Extracts from the best English Authors, arranged progressively, with an Appendix, containing Idiomatic Notes By Friedrich Otto Froembling, Ph D, Principal German Master at the City of London School Crown 8vo, cloth, pp xiv and 322 With Notes, pp 66 1867. 4s 6d Without Exercises, 4s.

Froude.—**THE BOOK OF JOB** By J A. Froude, M.A, late Fellow of Exeter College, Oxford. Reprinted from the *Westminster Review*. New Series, No 7 8vo, sewed, pp 38 1853 8d

Fruston.—**ECHO FRANÇAIS** A Practical Guide to French Conversation By F de la Fruston With a Vocabulary 12mo, pp vi. and 192. Cloth. 3s

Fulton.—**THE FACTS AND FALLACIES OF THE SABBATH QUESTION** CONSIDERED SCRIPTURALLY By Henry Fulton 12mo, limp cloth, pp 108 1858 1s 6d

Furnivall.—**EDUCATION IN EARLY ENGLAND.** Some Notes used as forewords to a Collection of Treatises on 'Manners and Meals in Olden Times,' for the Early English Text Society By Frederick J Furnivall, M A 8vo, sewed, pp 4 and lxxiv 1867 1s

Furnivall.—**A CONCISE MIDDLE-ENGLISH DICTIONARY FOR THE PERIOD, 1250—1526, THE BEGINNING OF EARLY ENGLISH TO THE DATE OF THE FIRST ENGLISH NEW TESTAMENT** Edited by F J Furnivall, Esq, M A 8vo

Galitzin.—**EMANCIPATION-FANTASIA** Dedicated to the Russian people By Prince George Galitzin Partition to Orchestra and Piano Duet Fol pp 38, sewed 1861 5s

Galitzin.—**THE HERZEN VALSE**, for two performers on the piano-forte Composed by Prince George Galitzin Folio, pp 20, sewed 5s

Gavazzi.—**LECTURE** By Signor Gavazzi, on "Garibaldi," delivered at the Liverpool Institute, October 3rd, 1864 12mo, sewed pp 20 1864 2d

G.—**JUDAISM AND ITS HISTORY** By Dr Abraham Geiger, Rabbi of the Israelitish Congregation at Frankfort Translated by M Mayer Vol I Closing with the Destruction of the Second Temple To which is added an Appendix "Strauss and Rénan" 8vo, half-bound, pp x and 344 1866 10s 6d

Geological Magazine (The) ; OR MONTHLY JOURNAL OF GEOLOGY, with which is incorporated "The Geologist" Edited by Henry Woodward, F G S, F Z S, Honorary Member of the Geological Societies of Glasgow and Norwich, Corresponding Member of the Natural History Society of Montreal Assisted by Professor John Morris, F G S, etc, etc, and Robert Etheridge, F R S E, F G S Volume III 8vo pp 592, cloth January to December, 1866 20s Volume IV 8vo pp iv and 584, cloth January to December, 1867 20s Continued monthly

Germany and Italy.—**ANSWER TO MAZZINI'S "ITALY AND GERMANY"** By Rodbertus, De Berg, and L Bucher 8vo, pp 20, sewed. 1861 1s

Gervinus.—**THE MISSION OF THE GERMAN CATHOLICS.** By G G Gervinus, Professor of History in the University of Heidelberg Translated from the German Post 8vo, sewed, pp iv and 66 1846 1s

Gesenius.—**HEBREW GRAMMAR** Translated from the 17th edition by Dr. T J Conant, including the corrections and additions of Dr E Rödiger, with Grammatical Exercises and Chrestomathy, by the Translator 8vo cloth. pp xv and 297 Exercises, pp 20 Chrestomathy, pp 64 1864 10s 6d

Gesenius.—**HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT**, including the Biblical Chaldee Translated by Edward Robinson, with corrections and additions by the Author 14th Edition Royal 8vo cloth, pp ix and 1160 1855 25s

Gessner.—**LE DROIT DES NEUTRES SUR MER** Par L Gessner 8vo. Paper covers, pp 437 1865 7s

Ghose.—**THE OPEN COMPETITION FOR THE CIVIL SERVICE OF INDIA** By Manomohan Ghose, of the Calcutta University and Lincoln's Inn 8vo, sewed, pp 68 1866 1s 6d

Giles.—**HEBREW RECORDS** An Historical Enquiry concerning the Age, Authorship, and Authenticity of the Old Testament By Rev Dr Giles, late Fellow of Corpus Christi College, Oxford Second Edition 8vo pp 356, cloth 1853 10s 6d

Gillespie.—**A TREATISE ON LAND-SURVEYING**, comprising the Theory developed from Five Elementary Principles, and the Practice with the Chain alone, the Compass, the Transit, the Theodolite, the Plain Table, etc. Illustrated by 400 Engravings and a Magnetic Chart By W M GILLESPIE, LL D, C E 8vo, cloth, pp 424 and 84 8th Edition 1867 16s

Gillespie.—**A MANUAL OF THE PRINCIPLES AND PRACTICE OF ROAD MAKING**, comprising the Location, Construction, and Improvement of Roads (common, Macadam, paved, planked, etc) and Railroads By W M Gillespie, LL D, C E Ninth Edition, with Additions Post 8vo, cloth, pp 372. 1867 9s

Gillmore.—**ENGINEER AND ARTILLERY OPERATIONS** against the Defences of Charleston Harbour in 1863, comprising the Descent upon Morris Island, the Demolition of Fort Sumter, the Reduction of Forts Wagner and Gregg, with Observations on Heavy Ordnance, Fortifications, etc By G A. Gillmore Illustrated by 76 Plates and Engraved Views 8vo cloth, pp vi and 354 1865 45s

Glennie.—**KING ARTHUR**, or, the Drama of the Revolution. By John S Stuart Glennie, M A, F S A, F R A S, etc Volume I, Prologue and Overture 12mo cloth, pp vi and 279 1867 7s 6d

Gliddon.—**ANCIENT EGYPT** Her monuments, hieroglyphics, history, and archæology, and other subjects connected with hieroglyphical literature. By George R Gliddon, late United States Consul at Cairo Fifteenth edition. Revised and corrected, with an Appendix 4to pp 68, sewed 2s 6d

God's COMMANDMENTS, according to Moses, according to Christ, and according to our present knowledge A Sketch suggestive of a New Westminster Confession of Faith. For the Laity of the 19th Century. Addressed to all who deem it their highest duty, as well as right, to think for themselves 8vo, sewed, pp 24 1867 6d

Goethe.—**FEMALE CHARACTERS OF GOETHE** From the original Drawings of Wilham Kaulbach. With explanatory text, by George Henry Lewes Folio, 21 full page steel engravings. Cloth, gilt. 1868 £7 7s

Goethe's CORRESPONDENCE WITH A CHILD. 8vo, pp viii. and 498. 1860 7s 6d

Golden A. B. C.—Designed by Gustav König Engraved by Julius Thater Oblong, cloth 5s

Goldstucker.—**A COMPENDIOUS SANSKRIT-ENGLISH DICTIONARY**, for the Use of those who intend to read the Easier Works of Classical Sanskrit Literature By Theodore Goldstucker Small 4to, pp 900, cloth [In preparation.

Goldstucker.—**A COMPENDIOUS GRAMMAR OF THE SANSKRIT LANGUAGE FOR BEGINNERS** By Theodore Goldstucker 8vo [In preparation

Goldstucker.—**A DICTIONARY, SANSKRIT AND ENGLISH**, extended and improved from the second edition of the Dictionary of Professor H H Wilson, with his sanction and concurrence, together with a Supplement, Grammatical Appendices, and an Index, serving as a Sanskrit-English Vocabulary By Theodore Goldstucker Parts I to VI pp 480 1854-1864 Each 6s

Goldstucker.—**PANINI His Place in Sanskrit Literature** An Investigation of some Literary and Chronological Questions which may be settled by a study of his Work By Theodore Goldstucker A separate impression of the Preface to the Facsimile of MS No 17 in the Library of Her Majesty's Home Government for India, which contains a portion of the Manava-Kalpa-Sutra, with the Commentary of Kumārila Swamin Imperial 8vo, pp 268, cloth 1861 12s

Goldstucker. — **MANAVA-KALPA-SUTRA**, being a portion of this ancient work on Vaidik Rites, together with the Commentary of Kumārila-Swamin A Facsimile of the MS No 17 in the Library of Her Majesty's Home Government for India With a Preface by Theodore Goldstucker Oblong folio, pp 268, of letter press, and 121 leaves of facsimiles Cloth 1861 £4 4s

Goldstucker.—**AUCTORES SANSKRITI** Edited for the Sanskrit Text Society, under the supervision of Theodore Goldstucker Vol I, containing the Jaiminiya-Nyāya-Māla-Vistara. Parts I to V pp 400, large 4to, sewed 1865-7 10s each

Golovin.—**THE NATIONS OF RUSSIA AND TURKEY, AND THEIR Destiny** By Ivan Golovin, author of "The Caucasus" 2 vols crown 8vo pp xvi and 172, xvi and 170 Cloth 1854 10s

Gooroo Simple—**Strange Surprising Adventures of the Venerable G S and his Five Disciples, Noodle, Doodle, Wiseacre, Zany, and Foozle**, adorned with Fifty Illustrations, drawn on wood, by Alfred Crowquill A companion Volume to "Munchausen" and "Owl-glass," based upon the famous Tamul tale of the Gooroo Paramartan, and exhibiting, in the form of a skilfully-constructed consecutive narrative, some of the finest specimens of Eastern wit and humour Elegantly printed on tinted paper, in crown 8vo, richly gilt ornamental cover, gilt edges, pp 223 1861 Price 10s 6d

Gould.—**GOOD ENGLISH, OR POPULAR ERRORS IN LANGUAGE** By Edward S Gould, author of "Abridgment of Alison's Europe" Crown 8vo cloth, pp v and 228 1867 6s

Grammatography.—A MANUAL OF REFERENCE to the Alphabets of Ancient and Modern Languages. Based on the German Compilation of F Ballhorn In one vol royal 8vo cloth pp 80 1861 7s 6d

The "Grammatography" is offered to the public as a compendious introduction to the reading of the most important Ancient and Modern Languages Simple in its design, it will be consulted with advantage by the Philological Student, the Amateur Linguist, the Bookseller, the Corrector of the Press, and the diligent Compositor

ALPHABETICAL INDEX.

Afghan (or Pashto)	German	Numidian
Amharic	Glagolitic	Old Slavonic (or Cyrillic)
Anglo-Saxon	Gothic	Palmyrenian
Arabic	Greek	Persian
Arabic Ligatures	Greek Ligatures	Persian Cuneiform
Aramaic	Greek (Archaic)	Phœnician
Arabic Characters	Gujerati (or Guzerattee)	Polish
Armenian	Hieratic	Pusho (or Afghan)
Assyrian Cuneiform	Hieroglyphics	Romaic (or Modern Greek)
Bengali	Hebrew	Russian
Bohemian (Czechian)	Hebrew (Archaic)	Runes
Bugis	Hebrew (Rabbinical)	Samaritan
Burmese	Hebrew (Judæo-German).	Sanscrit
Canarese (or Carnâtaça)	Hebrew (current hand)	Servian
Chinese	Hungarian	Slavonic (Old)
Coptic	Illyrian	Sorbian (or Wendish)
Croat Glagolitic	Irish	Swedish
Cufic	Italian (Old)	Syriac
Cyrillic (or Old Slavonic)	Japanese	Tamil
Czechian (or Bohemian)	Javanese	Telugu
Danish	Lettish	Tibetan
Demotic	Mantshu	Turkish
Estrangelo	Median Cuneiform	Wallachian
Ethiopic	Modern Greek (or Romaic)	Wendish (or Sorbian)
Etruscan.	Mongolian	Zend
Georgian		

Grattan.—CONSIDERATIONS ON THE HUMAN MIND, its Present State and Future Destination By Richard Grattan, Esq, M D, ex M P 8vo cloth, pp 336 1861 8s

Grattan.—THE RIGHT TO THINK An Address to the Young Men of Great Britain and Ireland By Richard Grattan, M D Crown 8vo stiff covers, pp 134 1865 2s 6d

Gray.—MANUAL OF THE BOTANY OF THE NORTHERN UNITED STATES, including Virginia, Kentucky, and all east of the Mississippi, arranged according to the Natural System Third Revised Edition, with Garden Botany, etc By Asa Gray With six plates, illustrating the Genera of Ferns, etc 8vo half-bound pp xcvi and 606 1862 10s 6d

Gray.—FIRST LESSONS IN BOTANY AND VEGETABLE PHYSIOLOGY. Illustrated by 360 wood engravings, with copious Dictionary of Botanical Terms By Dr Asa Gray 8vo half-bound, pp xi and 236 1866 6s

Gray.—INTRODUCTION TO STRUCTURAL AND SYSTEMATIC BOTANY, AND VEGETABLE PHYSIOLOGY By Dr Asa Gray With 1300 woodcuts 8vo cloth, pp 1866 10s 6d

Gray.—NATURAL SELECTION NOT INCONSISTENT WITH NATURAL THEOLOGY A free examination of Darwin's treatise on the Origin of Species, and of its American reviewers By Asa Gray, M D, Fisher Professor of Natural Philosophy in Harvard University 8vo pp 56, sewed 1861 1s 6d

Gray.—HOW PLANTS GROW A Simple Introduction to Structural Botany By Asa Gray, M D Square 8vo, boards New edition pp 233 1866 6s

Green.—**SHAKESPEARE AND THE EMBLEM WRITERS OF HIS AGE;** with Illustrations from the original Woodcuts and Engravings By Henry Green, M A In one volume, demy 8vo, of about 400 pages, and upwards of 100 Illustrative Woodcuts or Engravings [In the press]

Greg.—**THE CREED OF CHRISTENDOM** its Foundation and Superstructure By William Rathbone Greg Second Edition Crown 8vo pp xx and 280 1863 6s

Greg.—**LITERARY AND SOCIAL JUDGMENTS** By William Rathbone Greg In One Volume, cr 8vo

Grey.—**HANDBOOK OF AFRICAN, AUSTRALIAN, AND POLYNESIAN PHILOLOGY**, etc., as represented in the Library of His Excellency Sir George Grey, K C B, Her Majesty's High Commissioner of the Cape Colony Classed, Annotated, and Edited by Sir George Grey and Dr H I Bleek

Vol I Part 1—South Africa 8vo pp 186, sewed 1853 7s. 6d

Vol I Part 2—Africa (North of the Tropic of Capricorn) 8vo pp 70, sewed 1858 2s

Vol I Part 3—Madagascar 8vo pp 24, sewed 1859 1s

Vol II Part 1—Australia 8vo pp iv and 44, sewed 1858 1s 6d

Vol II Part 2—Papuan Languages of the Loyalty Islands and New Hebrides, comprising those of the Islands of Nengone, Lifu, Aneitum, Tana, and others 8vo pp 12, sewed, 1858 6d

Vol II Part 3—Tupi Islands and Rotuma (with Supplement to Part II, Papuan Languages, and Part I, Australia) 8vo pp 34, sewed 1859 1s

Vol II Part 4—New Zealand, the Chatham Islands, and Auckland Islands 8vo pp 76 sewed 1858 3s 6d

Vol II Part 4—(Continuation)—Polynesia and Borneo, 8vo pp 77—154, sewed 1859 3s 6d

Vol III Part 1—Manuscripts and Incunables 8vo pp viii and 24 1862 2s

Vol IV Part 1—England Early Printed Books 8vo pp 264, sewed 1867 12s

Grey.—**MAORI MEMENTOS** being a Series of Addresses, presented by the Native People to His Excellency Sir George Grey, K C B, F R S With Introduction, Remarks, and Explanatory Notes To which is added a small Collection of Laments, etc By Charles Oliver B Davis 8vo Pp 227 Auckland, 1855 12s

Gross.—**A SYSTEM OF SURGERY, PATHOLOGICAL, DIAGNOSTIC, THERAPEUTIC, AND OPERATIVE** By Samuel D Gross, M D Illustrated by more than 1,300 engravings Fourth Edition, much enlarged, and carefully revised 2 vols 8vo sheep, pp xxxi 1049, and xxviii 1087 1866 £3 3s

Grote.—**REVIEW of the Work of Mr. John Stuart Mill**, entitled "Examination of Sir William Hamilton's Philosophy" By George Grote, author of "The History of Ancient Greece," "Plato, and the other Companions of Socrates," etc 12mo pp 112, cloth 1868 3s 6d

Grout.—**THE ISIZULU** A Grammar of the Zulu Language, accompanied with a Historical Introduction, also with an Appendix By Rev Lewis Grout 8vo cloth, pp lxx and 432 1859 21s

Grout.—**ZULU-LAND**, or, Life among the Zulu-Kafirs of Natal and Zulu-Land, South Africa With Map and Illustrations, largely from Original Photographs By the Rev Lewis Grout Crown 8vo cloth, pp 352 7s 6d

Groves.—**JOHN GROVES** A Tale of the War By S E De M—. 12mo Pp 16, sewed London, 1846 2d

Guizot—**MÉDITATIONS SUR L'ESSENCE DE LA RELIGION CHRETIENNE** Par M Guizot 12mo paper Pp 384 1864 4s 6d

Gunderode.—**CORRESPONDENCE OF FRAULEIN GUNDERODE** and BETTINA VON ARNIM Cr 8vo cloth, pp 356 1861 6s

Gutenberg, John, FIRST MASTER PRINTER, his Acts, and most remarkable Discourses, and his Death From the German By C W 8vo cloth, pp 141 1860 10s 6d

Hagen.—NORICA, or, Tales from the Olden Time Translated from the German of August Hagen Fcap 8vo, ornamental binding, suitable for presentation. Pp xiv and 374 1850 5s

"This pleasant volume is got up in that style of imitation of the books a century ago, which has of late become so much the vogue The typographical and mechanical departments of the volume speak loudly for the taste and enterprise bestowed upon it Simple in its style, pithy, reasonably pungent—the book smacks strongly of the picturesque old days of which it treats A long study of the art-antiquities of Nurnburg and a profound acquaintance with the records, letters, and memoirs, still preserved, of the times of Albert Durer and his great brother artists, have enabled the author to lay before us a forcibly-drawn and highly-finished picture of art and household life in that wonderfully art-practising and art-reverencing old city of Germany"—*Atlas*

"A delicious little book It is full of a quaint garrulity, and characterised by an earnest simplicity of thought and diction, which admirably conveys to the reader the household and artistic German life of the times of Maximilian, Albert Durer, and Hans Sachs, the celebrated cobbler and 'master singer,' as well as most of the artist celebrities of Nurnburg in the 16th century Art is the chief end and aim of this little history It is lauded and praised with a sort of unostentatious devotion, which explains the religious passion of the early moulders of the ideal and the beautiful; and, perhaps, through a consequent deeper concentration of thought, the secret of their success"—*Weekly Dispatch*

"A volume full of interest for the lover of old times, while the form in which it is presented to us may incite many to think of art and look into its many wondrous influences with a curious earnestness unknown to them before It points a moral also, in the knowledge that a people may be brought to take interest in what is chaste and beautiful as in what is coarse and degrading"—*Manchester Examiner*

Hall.—THE LAW OF IMPERSONATION AS APPLIED TO ABSTRACT IDEAS AND RELIGIOUS DOGMAS By S W Hall Third edition, with an Appendix on the Dual Constitution of First Causation 12mo cloth, pp xxiiv and 135 1863 4s 6d

Hall.—A CONTRIBUTION TOWARDS AN INDEX TO THE BIBLIOGRAPHY OF THE INDIAN PHILOSOPHICAL SYSTEMS By Fitzedward Hall, M.A., Inspector of Public Instruction, Saugor and Nerbudda Territories, Published by order of the Government of the North Western Provinces 8vo sewed, pp iv and 236 1859 7s 6d

Hambleton.—THE SONG OF SONGS, the Voice of the Bridegroom and the Voice of the Bride, divided into Acts and Scenes, with the Dialogues apportioned to the different Interlocutors, chiefly as directed by M the Professor Ernest Renan, Membre de l'Institut Rendered into Verse, from the received English Translation and other Versions By Joseph Hambleton Post 8vo, sewed, pp 70 1864 2s 6d

Hamilton.—A PRACTICAL TREATISE ON FRACTURES AND DISLOCATIONS. By Frank H Hamilton, M D 3rd edition, revised, 8vo cloth, pp 777 1866 25s

Hammond.—MILITARY MEDICAL AND SURGICAL ESSAYS Prepared for the United States Sanitary Commission Edited by W A Hammond, M.D., Surgeon-General 8vo cloth, pp 552 1864 15s

Harkness.—LATIN OLLENDORFF Being a Progressive Exhibition of the Principles of the Latin Grammar By Albert Harkness, Ph D 12mo. cloth, pp xii and 355 1858 6s

HARTIS.—A DICTIONARY OF MEDICAL TERMINOLOGY, DENTAL SURGERY, AND THE COLLATERAL SCIENCES By Chapin A Hartis, M D, D D S, Professor of the Principles of Dental Surgery in the Baltimore College Third edition, carefully revised and enlarged, by Ferdinand J S Gorgas, M D, D D S, Professor of Dental Surgery in the Baltimore College 8vo cloth, pp 744, 1867 30s

Harrison.—THE MEANING OF HISTORY, Two Lectures delivered by
Frederic Harrison, M A 8vo, pp 80, sewed. 1862 1s

Harrison.—SUNDAYS AND FESTIVALS A Lecture delivered by
Frederic Harrison, Esq, M A, at St Martin's Hall, on Sunday evening, March
10th, 1867 8vo sewed, pp 15 1867 2d

Hartzenbusch, J. E., and H. Lemming.—ECO DE MADRID A Practical
Guide to Spanish Conversation Post 8vo cloth, pp 240 1860 5s

Haslett.—THE MECHANICS', MACHINISTS', AND ENGINEERS' PRACTICAL
BOOK OF REFERENCE, containing Tables and Formulæ for use in superficial and
solid Mensuration, Strength and Weight of Materials, Mechanics, Machinery,
Hydraulics, Hydrodynamics, Marine Engines, Chemistry, and miscellaneous
Recipes Adapted to and for the use of all Practical Mechanics Together with
the Engineer's Field Book, containing Formulæ for the various Methods of
running and changing Lines, locating Side-tracks and Switches, etc, etc, Tables
of Radii and their Logarithms, natural and logarithmic versed Sines and external
Secants, natural Sines and Tangents to every Degree and Minute of the
Quadrant, and Logarithms of natural Numbers from 1 to 10,000 By Charles
Haslett, Civil Engineer Edited by Charles W Hackley, Professor of Mathe-
matics Fcap 8vo tuck, pp 533 1866 12s

Hasty CONCLUSIONS, OR, THE SAYINGS THAT WENT ABROAD 16mo
sewed, pp 20 1866 1s

Haug.—ESSAYS ON THE SACRED LANGUAGE, WRITINGS, AND RELIGION
OF THE PARSEES By Martin Haug, Dr Phil Superintendent of Sanskrit
Studies in the Poona College 8vo cloth, pp 278 1862 31s 6d

Haug.—OUTLINE OF A GRAMMAR OF THE ZEND LANGUAGE. By
Martin Haug, Ph D 8vo, sewed, pp 82 1862 18s

Haug.—THE AITAREYA BRAHMANAM OF THE RIG VEDA containing
the Earliest Speculations of the Brahmans on the meaning of the Sacrificial
Prayers, and on the Origin, Performance, and Sense of the Rites of the Vedic
Religion Edited, Translated, and Explained by Martin Haug, Ph D, Super-
intendent of Sanskrit Studies in the Poona College, etc, etc In 2 Vols Crown
8vo Vol I Contents, Sanskrit Text, with Preface, Introductory Essay, and
a Map of the Sacrificial Compound at the Soma Sacrifice, pp 312 Vol II
Translation with Notes, pp 544 1863 £2 2s

Haug.—A LECTURE ON AN ORIGINAL SPEECH OF ZOROASTER (Yasna
45), with remarks on his age By Martin Haug, Ph D 8vo pp 28, sewed.
1865 2s

Haug.—AN OLD ZAND-P'HLAVI GLOSSARY Edited in the Original
Characters, with a Transliteration in Roman Letters, an English Translation,
and an Alphabetical Index By Destur Hoshengji Jamsppji, High-priest of the
Parsees in Malwa, India Revised with Notes and Introduction by Martin
Haug, Ph D, late Superintendent of Sanskrit Studies in the Poona College,
Foreign Member of the Royal Bavarian Academy Published by order of the
Government of Bombay 8vo sewed, pp lvi and 132 1867 16s

Haug.—THE RELIGION OF THE ZOROASTRIANS, as contained in their
Sacred Writings With a History of the Zend and Pehlevi Literature, and a
Grammar of the Zend and Pehlevi Languages By Martin Haug, Ph D, late
Superintendent of Sanskrit Studies in the Poona College 2 vols 8vo [In
preparation]

Haupt.—**MILITARY BRIDGES** with Suggestions of New Expedients and Constructions for Crossing Streams and Chasms Including also Designs for Trestle and Truss Bridges for Military Railroads. Adapted especially to the wants of the Service in the United States By Hermann Haupt, A M, Civil Engineer Illustrated by 69 Lithographic engravings 8vo cloth, pp xix. and 310 1864 25s

Haupt.—**GENERAL THEORY OF BRIDGE CONSTRUCTION** containing Demonstrations of the Principles of the Art and their Application to Practice, furnishing the means of calculating the Strains upon the Chords, Ties, Braces, Counter-braces, and other parts of a Bridge or Frame of any description With practical Illustrations By Herman Haupt, A M, Civil Engineer New Edition Royal 8vo cloth, pp 268 Plates 1867 16s

Hazard.—**ESSAY ON LANGUAGE AND OTHER PAPERS.** By Rowland G Hazard Edited by E P Peabody 8vo cloth, pp 348 1857 7s 6d

Hazard.—**FREEDOM OF MIND IN WILLING, OR, EVERY BEING THAT WILLS A CREATIVE FIRST CAUSE** By Rowland G Hazard. 8vo cloth, pp xviii and 456 1865 7s 6d

Hazard—**OUR RESOURCES** A Series of Articles on the Financial and Political Condition of the United States By Rowland G Hazard. 8vo sewed, pp 32 1864 1s

Hearts IN MORTMAIN, and CORNELIA Two Novels. Post 8vo Fancy boards Pp 206 and 252 1863 Each 1s 6d

Heatherington.—**A PRACTICAL GUIDE FOR TOURISTS, MINERS, AND INVESTORS,** and all Persons interested in the Development of the Gold Fields of Nova Scotia By A Heatherington, Author of Cosmopolite's Statistical Chart and Petraglot Reviews, adopted by the Department of Mines, and the Paris Exhibition Committee, etc, etc 12mo cloth, pp 180 1868 2s

Heaviside.—**AMERICAN ANTIQUITIES, or, the New World the Old, and the Old World the New** By John T C Heaviside 8vo sewed, pp 46 1s 6d

Hecker.—**THE EPIDEMICS OF THE MIDDLE AGES** Translated by G. B Babington, M D, F R S Third Edition, completed by the Author's Treatise on Child-Pilgrimages By J F C Hecker 8vo cloth, pp 384 1859 9s 6d

Contents —The Black Death—The Dancing Mania—The Sweating Sickness—Child Pilgrimages

Heine.—**SELECTIONS FROM THE POETRY OF HENRICH HEINE** Translated by John Ackerlos 12mo pp viii and 66, stiff cover 1854 1s

Heine.—**PICTURES OF TRAVEL** Translated from the German of Henry Heine By Charles G Leland Fifth revised edition Crown 8vo cloth, pp 472 1866 10s 6d

Heine.—**HEINE'S BOOK OF SONGS** By Heinrich Heine Translated by Charles G Leland, author of "Meister Karl's Sketch-book, and Sunshine in Thought" Cloth, fcap 8vo pp xiv and 240 1868 7s

Hennell—**AN ESSAY ON THE SCEPTICAL TENDENCY OF BUTLER'S "Analogy."** By Sara S Hennell 12mo sewed, pp 66 1859 1s

Hennell.—**THOUGHTS IN AID OF FAITH** Gathered chiefly from recent works in Theology and Philosophy By Sara S Hennell Post 8vo cloth, pp 428 1860 10s 6d

Hennell.—PRIZE ESSAY. Christianity and Infidelity, an Exposition of Arguments on both sides By Sara S Hennell. 8vo cloth, pp 173. 1857 3s 6d

Hennell.—THE EARLY CHRISTIAN ANTICIPATION OF AN APPROACHING END OF THE WORLD, and its bearing upon the Character of Christianity as a Divine Revelation Including an investigation into the primitive meaning of the Antichrist and Man of Sin, and an examination of the argument of the Fifteenth Chapter of Gibbon By Sara S Hennell 12mo cloth, pp 136 1860 2s 6d

Hennell.—PRESENT RELIGION, as a Faith owning Fellowship with Thought Part I By Sara S Hennell, Author of "Thoughts in Aid of Faith." Crown 8vo cloth, pp 570 1865, 7s 6d.

Hepburn.—A JAPANESE AND ENGLISH DICTIONARY With an English and Japanese Index By J C Hepburn, A M, M D Imperial 8vo cloth, pp xu, 560 and 132 1867 £5 5s

Herbert.—THE SANITARY CONDITION OF THE ARMY By the Right Honourable Sidney Herbert, M P 8vo sewed, pp 48 1859 1s 6d

Hernisz.—A GUIDE TO CONVERSATION in the English and Chinese Languages, for the Use of Americans and Chinese, in California and elsewhere. By Stanislas Hernisz Square 8vo sewed, pp 274 1855 10s 6d

The Chinese characters contained in this work are from the collections of Chinese groups, engraved on steel, and cast into moveable types, by Mr Marcellin Legrand, Engraver of the Imperial Printing Office at Paris, they are used by most of the Missions to China

Hervey.—THE POEMS OF THOMAS KIBBLE HERVEY Edited by Mrs. Hervey With a Memoir 16mo cloth, pp viii and 437 1866 6s

Herzen.—DU DEVELOPPEMENT DES IDÉES REVOLUTIONNAIRES EN RUSSIE Par Alexander Herzen 12mo sewed, pp xxiii and 144 1853 2s 6d

Herzen.—LA FRANCE OU L'ANGLETERRE? Variations Russes sur le thème de l'attentat du 14 Janvier 1858 Par Iscander 1858 1s

Herzen.—FRANCE OR ENGLAND? 8vo 1858 6d

Herzen.—NOUVELLE PHASE DE LA LITTÉRATURE RUSSE Par A. Herzen 8vo sewed, pp 81 1864 2s 6d

Hester and Elinor, OR, THE DISCIPLINE OF SUFFERING—A Tale. Crown 8vo, fancy boards, pp 473 1863 2s

Hickok.—A SYSTEM OF MORAL SCIENCE By Lawrens P Hickok, D D, Author of "Rational Psychology" Royal 8vo cloth, pp viii. and 432 1853 12s

Higginson.—WOMAN AND HER WISHES An Essay By Thomas Wentworth Higginson. Post 8vo sewed, pp 23 1854 1s

Hincks.—SPECIMEN CHAPTERS OF AN ASSYRIAN GRAMMAR. By the Rev E Hincks, D D, Honorary Member Royal Asiatic Society of Great Britain and Ireland 8vo sewed, pp 40 1866 1s

ISTOIRE DU GRAND ORIENT DE FRANCE. 8vo sewed, pp. 528. 1865 6s

HISTORICAL SKETCHES OF THE OLD PAINTERS By the Author of "Three Experiments of Laving," etc. Crown 8vo sewed, pp 181 1858 2s

HITCHCOCK.—RELIGIOUS LECTURES ON PECULIAR PHENOMENA OF THE FOUR SEASONS Delivered to the Students in Amhurst College, in 1845-47-48-49 By Edward Hitchcock. 12mo sewed, pp 72 1852 1s

HITTELL.—THE RESOURCES OF CALIFORNIA Third edition, by John S Hittell Cloth, pp xvi and 461 10s

HOFFMANN.—SHOPPING DIALOGUES in Japanese, Dutch, and English. By J Hoffmann. Oblong 8vo, sewed, pp xiii and 44 1861 3s

HOLE.—LECTURES ON SOCIAL SCIENCE AND THE ORGANIZATION OF LABOUR. By James Hole 8vo sewed, pp xi and 182 1851 2s 6d

HOLLEY.—ORDNANCE AND ARMOUR embracing a Description of Standard European and American Ordnance, Rifling, and Projectiles, and their Materials, Fabrications, and Test, and the Results of Practice, also a Detailed Account of Experiments against Armour By Alex L Holley, B P With 480 Engravings and 150 Tables of Results One vol 8vo, pp 950 Half morocco. 1865 £2 5s

HOLLISTER.—THE MINES OF THE COLORADO By Ovando J Hollister. With map, pp vii and 450 1867 10s

HOLLY.—THE CARPENTER'S AND JOINER'S HAND-BOOK, containing a Complete Treatise on Framing Hip and Valley Roofs Together with much valuable instruction for all Mechanics and Amateurs, useful rules, tables, etc, never before published By H W Holly, Practical Architect and Builder Illustrated by 37 Engravings 12mo cloth, pp 50 1868 2s 6d

HOLLY.—THE ART OF SAW-FILING, SCIENTIFICALLY TREATED AND EXPLAINED ON PHILOSOPHICAL PRINCIPLES With full and explicit Directions for putting in Order all kinds of Saws, from a Jeweller's Saw to a Steam Saw-mill Illustrated by forty-four engravings By H W Holly, Author of "The Carpenter's and Joiner's Hand-book" 12mo cloth, pp 56 1864 2s 6d

HOLMES.—THE POEMS OF OLIVER WENDELL HOLMES Blue and Gold Series 12mo cloth, pp xi and 410 1866 6s

HOME.—PLAIN THOUGHTS, by a Plain Man, on the State of the Church of England By Jeremiah Home, Esq 8vo sewed, pp 8 1868 2d

HORROCKS.—ZENO A Tale of the Italian War, and other Poems. To which are added Translations from Modern German Poetry By James D Horrocks 12mo, pp vii and 286, cloth 1854 5s

HOUGHTON.—AN ESSAY ON THE CANTICLES, OR THE SONG OF SONGS. With a Translation of the Poem and short Explanatory Notes By the Rev. W Houghton, M A, F L S, Rector of Preston on the Wild Moors, Shropshire 8vo cloth, pp 67 1865 2s 6d

HOWELLS.—VENETIAN LIFE By William D Howells, formerly United States Consul at Venice Crown 8vo cloth Second Edition Pp 401 1867 7s 6d

HOWITT.—THE DUSSELDORF ARTISTS' ALBUM Twenty-seven superb Litho-tant Illustrations, from Drawings by Achenbach, Hubner, Jordan, Lessing, Leutze, Schadow, Tidemand, etc With Contributions, original and translated, by Mary Howitt, Anne Mary Howitt, Francis Bennoch, etc Edited by Mary Howitt. 4to, elegantly bound in cloth, 18s, or, in fancy leather binding, £1 1s. 1862.

Howse.—A GRAMMAR OF THE CREE LANGUAGE With which is combined an analysis of the Chippeway Dialect. By Joseph Howse, Esq., F.R.G.S. 8vo cloth, pp xx and 324 1865 7s 6d

Hugh Bryan : THE AUTOBIOGRAPHY OF AN IRISH REBEL 8vo cloth, pp 478 1866 10s 6d

Humboldt.—LETTERS OF WILLIAM VON HUMBOLDT TO A FEMALE FRIEND A complete Edition Translated from the Second German Edition by Catherine M A Couper, with a Biographical Notice of the Writer Two vols Crown 8vo cloth, pp cxviii and 592 1867 10s

Humboldt.—THE SPHERE AND DUTIES OF GOVERNMENT Translated from the German of Baron Wilhelm Von Humboldt, by Joseph Coulthard, Jun. Post 8vo cloth, pp xv and 203 1854 5s

Humboldt (ALEX VON).—LETTERS TO VARNHAGEN VON ENSE. Authorised English Translation, with Explanatory Notes, and a full Index of Names 8vo cloth, pp xxvi and 334 1860 12s

Hunt.—ON THE CHEMISTRY OF THE GLOBE A Manual of Chemical Geology By Dr T Sterry Hunt, F.R.S. 2 vols 8vo [In preparation]

Hunt.—POPULAR LECTURES ON CHEMICAL AND PHYSICAL GEOLOGY. Delivered before the Lowell Institute, by Dr T Sterry Hunt, F.R.S. 1 vol 8vo [In preparation]

Hunt.—THE RELIGION OF THE HEART A Manual of Faith and Duty By Leigh Hunt Fcap 8vo cloth, pp xxiv and 259 1853 6s

Hunt.—INTRODUCTORY ADDRESS ON THE STUDY OF ANTHROPOLOGY, delivered before the Anthropological Society of London, February 24th, 1863 By James Hunt, Ph D, F.S.A., F.R.S.L., President 8vo sewed, pp 20 1863 6d

Hunt.—ANNIVERSARY ADDRESS delivered before the Anthropological Society of London, January 5th, 1864 By James Hunt, Ph D, F.S.A., F.R.S.L., F.A.S.L., etc, etc 8vo sewed, pp 32 1864 6d

Hunt.—ANNIVERSARY ADDRESS delivered before the Anthropological Society of London, January 3rd, 1865 Dedicated to the British Association for the Advancement of Science By James Hunt, Ph D, F.S.A., F.R.S.L., F.A.S.L., etc, etc 8vo sewed, pp viii and 32 1865 6d

Hunt.—A LETTER addressed to the Members of the British Association for the Advancement of Science, on the desirability of appointing a Special Section for Anthropology By James Hunt, Ph D, F.S.A., F.R.S.L., F.A.S.L. Post 8vo, sewed, pp 8 Printed for Private Circulation 6d

Hunt.—ON THE NEGRO'S PLACE IN NATURE By James Hunt, Esq, Ph D, F.S.A., F.R.S.L., President of the Anthropological Society of London 8vo, sewed, pp 60 1863 1s

Hurst.—HISTORY OF RATIONALISM embracing a Survey of the Present State of Protestant Theology By the Rev John F Hurst, A.M. With Appendix of Literature Revised and enlarged from the Third American Edition. Small 8vo, cloth, pp xvi and 525 1867 10s 6d.



Hutton.—**MODERN WARFARE**, its Positive Theory and True Policy. With an application to the Russian War, and an Answer to the Question "What shall we do?" By Henry Dix Hutton, Barrister 8vo sewed, pp 74 1855 1s

Ibis (THE).—**A MAGAZINE OF GENERAL ORNITHOLOGY** Edited by Philip Lutley Sclater, M.A. Vol. I. 1859 8vo cloth Coloured Plates
 Vol. II, 1860,
 Vol. III, 1861 £1 6s
 Vol. IV, 1862 £1 6s
 Vol. V, 1863 £1 6s
 Vol. VI, 1864 £1 6s

Inne.—**A LATIN GRAMMAR FOR BEGINNERS** By W H Inne, late Principal of Carlton Terrace School, Liverpool Crown 8vo cloth, pp vi and 184 1864 3s

India.—**BREACH OF FAITH IN**, or, Sir John Lawrence's Policy in Oudh 8vo sewed, pp 40 1s 6d

Indian Annexations.—**BRITISH TREATMENT OF NATIVE PRINCES** Reprinted from the *Westminster Review* New Series, No xlv January, 1863 Revised and corrected 8vo sewed, pp 48 1863 1s

Indian INVESTMENTS, A GUIDE TO, interesting to Shareholders or or intending Shareholders in the following Joint Stock Companies.—East Indian Railway, Great Indian Peninsular Railway, Madras Railway, Scinde Railway, Indus Flotilla, Punjaub Railway, Bombay and Baroda Railway, Eastern of Bengal Railway, Calcutta and South Eastern Railway, Madras Irrigation Company, Oriental Inland Steam Company, Peninsular and Oriental Steam Company By a Manchester Man Second edition With an introduction exposing the hollowness of Indian guarantees 8vo sewed, pp viii and 40 1861 1s

Inman.—**ANCIENT FAITHS EMBODIED IN ANCIENT NAMES** By Thomas Inman, M.D. Vol. I, 8vo, containing pp viii and 790, and illustrated with 5 Plates and numerous Woodcuts 30s

Inspiration.—By J B 24mo sewed, pp 51. 1865 1s

Inspiration; HOW IS IT RELATED TO REVELATION AND THE REASON? With a few remarks suggested by recent criticisms on Mansel's Bampton Lectures 8vo limp cloth, pp 64 1859 2s

International Exhibition of 1862.—**OFFICIAL CATALOGUE OF THE MINING AND METALLURGICAL PRODUCTS**, Class 1, in the Zollverein Department of the International Exhibition, 1862 Compiled under the immediate direction of Mr Von Dechen By Dr Hermann Wedding Royal 8vo sewed, pp 106 1862 1s

International Exhibition of 1862.—**AUSTRIA AT THE INTERNATIONAL EXHIBITION OF 1862** Upon Orders from the J R Ministry for Commerce and National Economy By Professor Dr Jos Arenstein, Vienna, 1862 Royal 8vo, paper covers, pp 125 1862 1s

International Exhibition of 1862.—**SPECIAL CATALOGUE OF THE ZOLLVEREIN DEPARTMENT** Edited by authority of the Commissioners of the Zollverein-Governments, together with Advertisements, Recommendations, and Illustrations Royal 8vo, sewed, pp 180 and lxxix 1862 1s
 Ditto ditto, in German, pp 196 and cxv 1s

Jackson's GYMNASTIC EXERCISES FOR THE FINGERS AND WRIST. With numerous Illustrations Post 8vo, cloth, pp x. and 90. 1855 3s. 6d

Jackson.—**ECHOES FROM MY YOUTH, AND OTHER POEMS** By J. W Jackson. 12mo, cloth, pp 126 1864 2s 6d

Jackson. — **ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE HISTORIAN** By J W Jackson Crown 8vo, cloth, pp 324 1863 4s

Jacobus.—**REFLECTIONS ON THE PSALMS OF DAVID AS INSPIRED COMPOSITIONS**, and as indicating "the Philosophy of Jewish Faith" By Jacobus. 8vo sewed, pp iv and 32 1863 1s

Jaeschke. — **A SHORT PRACTICAL GRAMMAR OF THE TIBETAN LANGUAGE**, with Special Reference to the Spoken Dialects By H A Jaeschke, Moravian Missionary 8vo, pp 60 1865 2s 6d

Jamison.—**THE LIFE AND TIMES OF BERTRAND DU GUESCLIN** A History of the Fourteenth Century By D F Jamison, of South Carolina Portrait Two vols 8vo elegantly printed, extra cloth, pp xvi 287, and viii 314 1864 £1 1s

Jay.—**THE AMERICAN REBELLION**, its History, its Aims, and the Reasons why it must be Suppressed An Address By John Jay Post 8vo sewed, pp 50 1861 1s

Jay.—**THE GREAT CONSPIRACY** An Address By John Jay 8vo sewed, pp 50 1861 1s

Jenkins's VEST-POCKET LEXICON A Dictionary of all except the common Words which everybody knows By omitting these it contains the less familiar Words, and the principal Scientific and Technical Terms, Foreign Moneys, Weights and Measures, also the common Latin and French Phrases of two and three Words, Law Terms, etc

"A little book, entitled 'Jenkins's Vest pocket Lexicon,' has just been published by Messrs Trubner and Co of Paternoster row which has a somewhat novel but very useful design The object of the work is to compress within the smallest practicable compass a full lexicon of all the words used in writing or speaking English except—and in the exception lies the essence of the undertaking—those which may fairly be considered familiar to every one Thus every word which any reader but the most ignorant and any reader but the most amazingly learned could need to look for in a dictionary is to be found in the columns of this little book We have put it to several tests by looking out for peculiar scientific words, terms used in art legal phrases, names of foreign coins titles of foreign officials, etc, and, so far as our examination went, have not found it to fail in any instance We can, therefore, cordially recommend it to writers as well as to readers It really does fit in the waistcoat pocket, and may literally be made a constant companion —*Morning Star*, July 17

64mo limp morocco, pp 560 1861 2s 6d

Jewish (A) **REPLY TO DR COLLINS'S CRITICISM ON THE PENTATEUCH** Issued by the Jewish Association for the Diffusion of Religious Knowledge 8vo cloth, pp ix and 147 1865 3s

Ἰωάννης — **Φιλολογικὰ παρέργα ὑπὸ Φιλίππου Ἰωάννου Καθηγητοῦ τῆς φιλοσοφίας παρα τῇ πανεπιστημίῳ Ἀθηνῶν** (Literary Miscellanies By Philippe Joannes, Professor of Philosophy at the University of Athens) 8vo cloth, pp 488 10s 6d

John Groves.—**A TALE OF THE WAR** By S E de M— 12mo sewed, pp 16 1856 2d

Jolowicz.—**THE FIRST EPISTLE OF BARUCH** Translated from the Syriac, with an Introduction By the Rev Dr H Jolowicz, ordinary Member of the German Oriental Society Read at the meeting of the Syro-Egyptian Society, December 12, 1854 John Lee, Esq, LL D, F R S, in the Chair 8vo sewed, pp 12 1855 1s

Jomini.—THE ART OF WAR. By Baron de Jomini, General and Aide-de-Camp to the Emperor of Russia. A New Edition, with Appendices and Maps. Translated from the French By Capt G H Mendell, and Capt W O Craighill. Crown 8vo cloth, pp 410 1864 9s

Jomini.—TREATISE ON GRAND MILITARY OPERATIONS, or a Critical and Military History of the Wars of Frederick the Great, as contrasted with the modern system. Together with a few of the most important principles of the Art of War. By Baron Jomini, Commander-in-Chief, and Aide-de-Camp to the Emperor of Russia. Translated from the French by Col S B Holabird, U S A. Illustrated with Maps and Plans 2 vols 8vo cloth, pp 448, 496, and an Atlas, containing 39 maps and plans of battles, 1741-1762 1865 £3

Jomini.—THE MILITARY AND POLITICAL LIFE OF THE EMPEROR NAPOLEON. By Baron Jomini, General-in-Chief, and Aide-de-Camp to the Emperor of Russia. Translated from the French, with Notes, by H W Halleck, LL D, Major-General U S Army 4 vols, royal 8vo cloth, pp 395, 451, 414, 453, with an Atlas of 60 Maps and Plans 1864 £4 4s

Jomini.—THE POLITICAL AND MILITARY HISTORY OF THE CAMPAIGN OF WATERLOO. Translated from the French of General Baron de Jomini, by Captain S V Benet, United States Ordnance. Third Edition 12mo cloth, pp 6s

This is a separate reprint of the twenty-second chapter of "Jomini's Life of Napoleon," and forms a capital summary of the campaign

Jones.—WARNING, OR, THE BEGINNING OF THE END. An Address to the Jews. By C Jones 8vo sewed, pp 58 1866 2s

Justi.—HANDBUCH DER ZENDSPRACHE, VON FERDINAND JUSTI. Altbactrisches Woerterbuch. Grammatik Chrestomathie. Four parts, 4to sewed, pp xxii and 424 Leipzig, 1864 24s

Kafir Essays, AND OTHER PIECES, with an English Translation. Edited by the Right Rev the Bishop of Grahamstown 32mo sewed, pp 84 1861 2s 6d

Karcher.—LES ECRIVAINS MILITAIRES DE LA FRANCE. Par Theodore Karcher, Professeur à l'Academie Royale Militaire de Woolwich, etc 8vo cloth, with numerous Illustrations Pp viii and 348 1866 7s 6d

Karcher.—QUESTIONNAIRE FRANÇAIS. Questions on French Grammar, Idiomatic Difficulties, and Military Expressions. By Theodore Karcher, LL B 12mo cloth, pp 111 1865 2s 6d
Interleaved with writing paper 3s

Kaulbach.—ALBUM-THIERFABELN, GESCHICHTEN UND MARCHEN IN BILDERN. Nach Original-Federzeichnungen von Wilhelm von Kaulbach, In Holz-schitten von J G Flegel. Text von Dr Julius Grosse 12 plates oblong folio 10s 6d

Kendrick.—GREEK OLLENDORFF. A Progressive Exhibition of the Principles of the Greek Grammar. By Asahel C Kendrick 8vo cloth, pp 371 1857 6s

Keyne.—SPELLS AND VOICES. By Ada Keyne 12mo cloth, pp 124 1865 2s 6d

Khurad-Afroz (The Illuminator of the Understanding) By Maulavi Hafizu'd-din. A New Edition of the Hindústani Text, carefully Revised, with Notes, Critical and Explanatory. By Edward B Eastwick, F R S, F S A, M R A S, Professor of Hindústáni at the late East India Company's College at Haileybury 8vo cloth, pp xiv and 321 1868 18s

Kidd.—CATALOGUE OF THE CHINESE LIBRARY OF THE ROYAL ASIATIC SOCIETY By the Rev S Kidd. 8vo sewed, pp 58 1s.

Kidder.—A TREATISE ON HOMILETICS, designed to Illustrate the True Theory and Practice of Preaching the Gospel By Daniel P Kidder, D D., Professor in the Garratt Biblical Institute Crown 8vo cloth, pp 495 1864-5 6s

King.—THE PATRIOT A Poem By J W King 12mo. sewed, pp 56 1853 1s

King.—LESSONS AND PRACTICAL NOTES ON STEAM, THE STEAM ENGINE, PROPELLERS, etc, etc, for young Engineers, Students, and others By the late W H King, U S N Revised by Chief-Engineer J W King, U S N Ninth Edition Enlarged 8vo cloth, pp 229 1865 9s

Kingsford.—AN ESSAY ON THE ADMISSION OF WOMEN TO THE PARLIAMENTARY FRANCHISE By Ninon Kingsford 8vo sewed, pp 40 1868 1s

Knight.—THE INDIAN EMPIRE AND OUR FINANCIAL RELATIONS THEREWITH A Paper read before the London Indian Society, May 25, 1866 By Robert Knight ("Times of India") 8vo sewed, pp 42 1866 1s

Knight.—LETTER TO THE RIGHT HON SIR STAFFORD NORTHCOTE, Baronet, Her Majesty's Secretary of State for India, upon the present condition of Bombay, with suggestions for its relief By Robert Knight, "Times of India" 8vo sewed, pp 24 1867 1s

Kohl.—TRAVELS IN CANADA AND THROUGH THE STATES OF NEW YORK AND PENNSYLVANIA By I J Kohl Translated by Mrs Percy Sinnett. Revised by the Author Two vols, post 8vo cloth, pp xiv and 794 1861 21s.

Kortum.—THE JOBSIAD, a grotesco-comico-heroic Poem From the German of Dr Carl Arnold Kortum By Charles T Brooks, Translator of "Faust," "Titan," etc, etc Crown 8vo cloth, pp xviii and 182 1863 5s

Kossuth.—SPEECHES OF LOUIS KOSSUTH IN AMERICA Edited, with his sanction, by F W Newman Post 8vo cloth pp 388 1853 5s

Kossuth.—SHEFFIELD AND NOTTINGHAM EVENING SPEECHES Edited by himself 1854 2d

Kossuth.—GLASGOW SPEECHES Edited by himself. 2d

Krapf.—TRAVELS, RESEARCHES, AND MISSIONARY LABOURS, during an Eighteen Years' Residence on the Eastern Coast of Africa By the Rev Dr J Lewis Krapf, late Missionary in the service of the Church Missionary Society in Eastern and Equatorial Africa, to which is prefixed a concise Account of Geographical Discovery in Eastern Africa, up to the present time, by J E Ravenstein, F R G S In demy 8vo, with a Portrait, two Maps, and twelve Plates. Cloth, pp h and 566 1866 £1 1s

Kühner.—AN ELEMENTARY GRAMMAR OF THE GREEK LANGUAGE By Raphael Kühner Translated by Samuel H Taylor One vol Twentieth Edition 8vo half-bound, pp xii and 355 1865 6s

Kühner.—GRAMMAR OF THE GREEK LANGUAGE for the use of High Schools and Colleges Translated from the German by B B Edwards and S H Taylor By Raphael Kühner Fourth Edition 8vo cloth, pp xvi. and 620 1862 10s 6d

Küstel.—NEVADA AND CALIFORNIA PROCESSES OF SILVER AND GOLD
EXTRACTION FOR GENERAL USE, and especially for the Mining Public of California and Nevada, with full explanations and directions for all Metallurgical Operations connected with Silver and Gold, from a preliminary examination of the ore to the final casting of the ingot. Also a description of the General Metallurgy of Silver Ores By Guido Kustel, Mining Engineer and Metallurgist. Illustrated by accurate engravings 8vo cloth, pp 328 1868 14s

Lady Nurses FOR THE SICK POOR IN OUR LONDON WORKHOUSES
Report of Proceedings at the Strand Union Board of Guardians, September 4, 1866 From the Short Hand Notes of Mr John White With an Appendix. 8vo sewed, pp 15 1866 6d

Laghu Kaumudi.—A SANSKRIT GRAMMAR By Varadarāja With an English Version, Commentary and References By James R Ballantyne, LL D, Principal of the Sanskrit College, Benares 8vo cloth, pp xxxvi and 424 1867 £1 11s 6d

Lange.—THE UPPER RHINE Illustrating its finest Cities, Castles, Ruins, and Landscapes From Drawings by Messrs Rohbock, Louis and Juhus Lange Engraved by the most distinguished Artists With a History and Topographical Text Edited by Dr Gaspey 8vo, pp 494 134 Plates 1859 £2 2s

Langford.—ENGLISH DEMOCRACY, its History and Principles By John Alfred Langford Fcap 8vo, stiff cover Pp 88 1855 1s 6d

Langford.—RELIGION AND EDUCATION IN RELATION TO THE PEOPLE. By John Alfred Langford 12mo cloth, pp iv and 132 1852 2s

Langford.—RELIGIOUS SCEPTICISM AND INFIDELITY, their History, Cause, Cure, and Mission By John Alfred Langford Post 8vo cloth, pp iv and 246 1850 2s 6d

Lathe (THE) AND ITS USES, or, Instruction in the Art of Turning Wood and Metal Including a description of the most modern appliances for the ornamentation of plane and curved surfaces With an Appendix, in which is described an entirely novel form of lathe for eccentric and rose engine turning, a lathe and planing machine combined, and other valuable matter relating to the art Copiously illustrated 8vo cloth, pp 290 1868 15s

Lawrence, SIR JOHN, G C B, AND THE TALOOQDARS OF OUDH A series of articles contributed to "The Press," showing how the Viceroy of India proposes to undermine and destroy the proprietary rights of the landowners of that province 8vo sewed, pp 46 1865 6d

Layman's Faith (A).—DOCTRINES AND LITURGY By a Layman 12mo cloth, pp viii and 150 1866 2s 6d

Lea.—AN HISTORICAL SKETCH OF SACERDOTAL CELIBACY IN THE CHRISTIAN CHURCH By Henry Carey Lea 8vo cloth, pp 601 1867 15s

Lea.—SUPERSTITION AND FORCE Essays on the Wager of Law—the Wager of Battle—the Ordeal—Torture By Henry C Lea 8vo cloth, pp 408 1866 10s 6d

Le-Brun.—MATERIALS FOR TRANSLATING FROM ENGLISH INTO FRENCH; being a short Essay on Translation, followed by a Graduated Selection in Prose and Verse By Le-Brun Second Edition Revised and corrected by Henri Van Laun Post 8vo cloth, pp xii and 203 1865 4s

Lees. AN INQUIRY INTO THE REASONS AND RESULTS OF THE PRESCRIPTION OF INTOXICATING LIQUORS IN THE PRACTICE OF MEDICINE.—By Dr F R Lees, FSA 12mo cloth, pp iv and 144 1866 1s 4d

Leeser.—THE TWENTY-FOUR BOOKS OF THE HOLY SCRIPTURES: carefully Translated according to the Massoretic Text, after the best Jewish Authorities By Isaac Leeser 18mo bound, pp xii and 1213 1865 7s 6d

Legge.—THE LIFE AND TEACHINGS OF CONFUCIUS With explanatory Notes By James Legge, D D Reproduced for General Readers from the Author's work, containing the Original Text Post 8vo cloth, pp vi and 338 1867 10s 6d

Legge.—THE CHINESE CLASSICS With a Translation, Critical and Exegetical, Notes, Prolegomena, and copious Indexes By James Legge, D D, of the London Missionary Society In seven Vols

Vol 1, containing Confucian analects, the great learning, and the doctrine of the mean 8vo cloth, pp 526 1861 42s

Vol 2, containing the works of Mencius 8vo cloth, pp 634 1861 42s

Vol 3, part 1, containing the first parts of the Shoo-King, or the Books of T'ang, the Books of Yu, the Books of Hea, the Books of Shang, and the Prolegomena 8vo cloth, pp 291 1865 42s

Vol 3, part 2, containing the fifth part of the Shoo-King, or the Books of Chow, and the indexes 8vo cloth, pp 453 1865 42s

Legge.—THE CHINESE CLASSICS translated into English With Preliminary Essays and Explanatory Notes Popular Edition Reproduced for General Readers from the Author's work, containing the Original Text By James Legge, D D Vol 1—The Life and Teachings of Confucius 8vo cloth, pp vi and 338 1867 10s 6d

Leitner.—THE RACES AND LANGUAGES OF DARDISTAN By G W Leitner, M A, Ph D, Honorary Fellow of King's College, London, etc late on Special Duty in Kashmir 4 vols 4to 1868 [*In the press*]

Lesley—MAN'S ORIGIN AND DESTINY, Sketched from the Platform of the Sciences, in a Course of Lectures delivered before the Lowell Institute, in Boston, in the Winter of 1865-6 By J P Lesley, Member of the National Academy of the United States, Secretary of the American Philosophical Society numerous Woodcuts Crown 8vo cloth, pp 392 1868 10s 6d

CONTENTS—Lecture 1 On the Classification of the Sciences, 2 On the Genius of the social Sciences, Ancient and Modern, 3 The Geological Antiquity of Man, 4 On the City of Mankind, 5 On the Unity of Mankind, 6 On the Early Social Life of Man, 7 Language as a Test of Race, 8 The Origin of Architecture, 9 The Growth of the habit, 10 The Four Types of Religious Worship, 11 On Arkite Symbolism Appendix

Lessing.—NATHAN THE WISE A Dramatic Poem By Gotthold Ephraim Lessing Translated from the German With an introduction on Lessing and the "Nathan," its antecedents, character, and influence Crown 8vo cloth, pp xxviii and 214 1868 6s

Lessing.—LETTERS ON BIBLIOLATRY By Gotthold Ephraim Lessing Translated from the German by the late H H Bernard, Ph D 8vo cloth, pp 184 1862 5s

Three Generations of British Reviewers on LESSING

The work before us is as genuine sour krout as ever perfumed a feast in Westphalia."—*Edinburgh Review*, April, 1806

As a poet as a critic a philosopher or controversialist, his style will be found precisely as we of England are accustomed to admire most Brief, nervous, vivid, yet quiet, without glitter or antithesis, idiomatic pure without purism, transparent, yet full of acter and reflex hues of meaning"—*Edinburgh Review* October, 1827

The first foreigner who had the glory of proclaiming Shakespeare to be the greatest dramatist the world had ever seen, was Gotthold Ephraim Lessing"—*Edinburgh Review*, 1849

Lessing.—THE LIFE AND WORKS OF G E LESSING From the German of Adolph Stahr By E P Evans, Ph D 2 vols, crown 8vo. cloth, pp xvi and 383, iv and 442 1867 25s

Letter TO LORD PALMERSTON, CONCERNING THE QUESTION OF SCHLESWIG-HOLSTEIN 8vo sewed, pp 32 1860 1s

Letters FROM THE ARCHBISHOP OF CANTERBURY, THE BISHOP OF CAPE TOWN, AND THE BISHOP OF NATAL With some Observations on the Archbishop of Canterbury's reply to the Bishop of Natal 8vo pp 30 1866 1s

Letter TO THE RIGHT HONORABLE THE EARL OF DERBY ON POLITICAL REFORM By one of the People 8vo sewed, pp 46 1867 1s

Levenson.—THE REFORMER'S REFORM BILL Being a Proposed New and complete Code of Electoral Law for the United Kingdom. By Montague R Levenson Post 8vo sewed, pp 36 1866 1s

Levy (M).—THE HISTORY OF SHORTHAND WRITING By Matthias Levy To which is appended the System used by the Author Crown 8vo cloth, pp viii and 194 1862 5s

Lima.—SKETCHES OF THE CAPITAL OF PERU, HISTORICAL, STATISTICAL, ADMINISTRATIVE, COMMERCIAL, AND MORAL By Manuel A Fuentes, Advocate With numerous Illustrations 8vo half bound, pp ix and 224 1867 21s

Little French Reader (THE) —Extracted from "The Modern French Reader" Crown 8vo cloth 1868 2s (See p 63)

Liturgy.—*Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου Παραφρασθεῖσα κατὰ τὸ κείμενον τὸ ἐκδοθὲν ἐγκρίσει τῆς ἱερᾶς Συνόδου τοῦ βασιλείου τῆς Ἑλλάδος* (The divine Liturgy of our holy father St Chrysostome, paraphrased according to the text published with the sanction of the Holy Synod of the kingdom of Greece) 12mo cloth, gilt edges, pp 76 2s 6d

Lobscheid.—ENGLISH AND CHINESE DICTIONARY, with the Punti and Mandarin Pronunciation By the Rev W Lobscheid, Knight of Francis Joseph, C M I R G S A, N Z B S V, etc Parts I and II, folio, pp iv and 1 to 980 (Will be completed in Four Parts) 1867 Price, each part, £1 16s.

Log Cabin (THE), OR, THE WORLD BEFORE YOU Post 8vo cloth, pp iv and 120 1844 2s 6d

Longfellow.—FLOWER DE LUCE By Henry Wadsworth Longfellow. With Illustrations Small 4to, extra cloth, gilt edges, pp 72 1867 10s 6d.

Longfellow.—EVANGELINE A Tale of Acadie By Henry W. Longfellow With Illustrations by F O C Darley Small 4to extra cloth, gilt edges, pp 157 1867 12s

Longfellow —THE POETICAL WORKS OF HENRY WADSWORTH LONGFELLOW Revised Edition 4 vols, crown 8vo cloth, gilt top, pp 318, v 283, v 351, 372 1866 40s

Longfellow —THE PROSE WORKS OF HENRY WADSWORTH LONGFELLOW Revised Edition 3 vols. crown 8vo, gilt top, pp 364, 391, 365. 1866 30s

LOOMIS.—AN INTRODUCTION TO PRACTICAL ASTRONOMY, with a Collection of Astronomical Tables. By Elias Loomis, LL D Seventh Edition. 8vo sheep, pp xi and 499 1866 10s 6d

LOOMIS.—A TREATISE ON ASTRONOMY By Elias Loomis, Professor of Natural Philosophy and Astronomy in Yale College, Author of "An Introduction to Practical Astronomy," and of a series of Mathematics for Schools and Colleges 8vo sheep, pp 338 With eight Plates 1868 10s 6d

LORGION.—THE PASTOR OF VLIETHUIZEN, or Conversations about the Groningen School, the Doctrine of the Church, the Science of Theology, and the Bible By E J Drest Lorgion, D D Translated from the Dutch Post 4to, pp iv and 128 1861 7s 6d

LOWE.—SPEECH OF THE RIGHT HON ROBERT LOWE, M P, on the Irish Tenant Right Bill, and a Letter of Lord Oranmore's to the *Times* 8vo sewed, pp 22 1866 6d

LOWELL.—THE VISION OF SIR LAUNFAL By James Russell Lowell. With Illustrations by S Eytinge, jun Small 4to 28 leaves, printed on one side only 1867 10s 6d

LOWELL.—THE POETICAL WORKS OF JAMES R LOWELL Complete in two volumes Blue and Gold Series 24mo cloth, pp ix 315, 322 With Portrait 1863 10s

LUDWIG.—THE LITERATURE OF AMERICAN ABORIGINAL LANGUAGES, with Additions and Corrections by Professor Wm W Turner Edited by Nicolas Trubner 8vo fly and general title, 2 leaves, Dr Ludwig's Preface, pp v—viii, Editor's Preface, pp ix—xii, Biographical Memoir of Dr Ludwig, pp xiii, xiv, and Introductory Bibliographical Notices, pp xv—xxiv, followed by List of Contents Then follow Dr Ludwig's *Bibliotheca Glottica*, alphabetically arranged, with Additions by the Editor, pp 1—209, Professor Turner's Additions, with those of the Editor to the same, also alphabetically arranged, pp 210—246, Index, pp 247—256, and list of Errata, pp 257, 258 By Hermann E Ludwig 8vo cloth London 1858 10s 6d

This work is intended to supply a great want now that the study of Ethnology has proved that exotic languages are not mere curiosities, but a essential and interesting parts of the natural history of man forming one of the most curious links in the great chain of national affinities, defining as they do the reciprocity existing between man and the soil he lives upon. No one can venture to write the history of America without a knowledge of her aboriginal languages, and unimportant as such researches may seem to men engaged in the mere bustling occupations of life, they will at least acknowledge that these records of the past, like the stern lights of a departing ship are the last glimmers of savage life, as it becomes absorbed and recedes before the tide of civilization. Dr Ludwig and Prof Taylor have made most diligent use of the public and private collections in America access to all of which was most liberally granted to them. This has placed at their disposal the labours of the American missionaries, so little known on this side of the Atlantic that they may be looked upon almost in the light of untrodden ground. But English and Continental libraries have also been unsacked, and Dr Ludwig kept up a constant and active correspondence with scholars of the Fatherland," as well as with men of similar tastes and pursuits in France, Spain, and Holland, determined to leave no stone unturned to render his labours as complete as possible. The volume perfect in itself, is the first of an enlarged edition of Vater's "*Linguarum totius Asia Index*." The work has been noticed by the press of both Continents, and we may be permitted to refer particularly to the following

OPINIONS OF THE PRESS

"This work, mainly the production of the late Herr Ludwig a German, naturalized in America, is devoted to an account of the literature of the aboriginal languages of that country gives an alphabetical list of the various tribes of whose languages any record remains, and refers to the works, papers, or manuscripts, in which such information may be found. The work has evidently been a labour of love, and as no pains seem to have been spared by the editors, Prof Turner and Mr Trubner, in rendering the work as accurate and complete as possible, those who are most interested in its contents will be best able to judge of the labours and assiduity bestowed upon it by author, editors, and publisher."—*Athenæum* 5th April.

"This is the first instalment of a work which will be of the greatest value to philologists, and is a compendium of the aboriginal languages of the American continents, and a digest of all the known literature bearing upon those languages. Mr Trübner's hand has been enlarged *passim*, and in his preface he lays claim to about one sixth of the whole, and we have no doubt that the encouragement with which this portion of the work will be received by scholars, will be such as to inspire Mr Trübner with sufficient confidence to persevere in his arduous and most honourable task."—*The Critic*, 15th Dec, 1857

"Few would believe that a good octavo volume would be necessary to exhaust the subject, yet so it is, and this handsome, useful, and curious volume carefully compiled by Mr Ludewig, assisted by Prof Turner, and edited by the careful hand of Mr Trübner, the well known publisher, will be sure to find a place in many libraries."—*Bent's Advertiser*, 6th Nov, 1857

"The lovers of American linguistics will find in the work of Mr Trübner scarcely any point omitted calculated to aid the comparative philologist in tracing the various languages of the great Western Continent."—*Globe and Mercury*, 30th Jan, 1858

"Only those deeply versed in philological studies can appreciate this book at its full value. It shows that there are upwards of seven hundred and fifty aboriginal American languages,"—*Gentleman's Magazine* Feb, 1858

"The work contains an account of no fewer than seven hundred different aboriginal dialects of America with an introductory chapter of bibliographical information, and under each dialect 1. in account of any grammars or other works illustrative of it."—*The Bookseller*, Jan, 1858

"We have here the list of monuments still existing, of an almost innumerable series of languages and dialects of the American Continent. The greater part of Indian grammars and vocabularies exist only in MS, and were compiled chiefly by Missionaries of the Christian Church, and to Dr Ludewig and Mr Trübner we are therefore, the more indebted for the great care with which they have pointed out where such are to be found as well as for enumerating those which have been printed, either in a separate shape, in collections, or in voyages and travels and elsewhere."—*Leader*, 11th Sept, 1858

"I have not time, nor is it my purpose to go into a review of this admirable work, or to attempt to indicate the extent and value of its contents. It is, perhaps enough to say, that apart from a concise but clear enumeration and notice of the various general philological works which treat with greater or less fulness of American languages or which incidentally touch upon their bibliography it contains not less than 250 closely printed octavo pages of bibliographical notices of grammars, vocabularies, etc. of the aboriginal languages of America. It is a peculiar and valuable feature of the work that not only the titles of printed or published grammars or vocabularies are given, but also that unpublished or MS works of these kinds are noticed in all cases where they are known to exist but which have disappeared among the debris of the suppressed convents and religious establishments of Spanish America."—*E. G. Squier*, in a paper read before the American Ethnological Society, 12th Jan, 1858

"In consequence of the death of the author before he had finished the revision of the work it has been carefully examined by competent scholars who have also made many valuable additions."—*American Publishers Circular*, 30th Jan, 1858

"It contains 256 closely printed pages of titles, or printed books and manuscripts and notices of American aboriginal languages and embraces references to nearly all that has been written or published respecting them, whether in special works or incidentally in books of travel, periodicals, or proceedings of learned societies."—*New York Herald*, 26th Jan, 1858

"The manner in which this contribution to the bibliography of American languages has been executed, both by the author, Mr Ludewig, and the able writer who have edited the work since his death is spoken of in the highest terms by gentlemen most conversant with the subject."—*American Historical Magazine*, Vol 11, No 5, May, 1858

"Je terminerai en annonçant le premier volume d'une publication appelée à rendre de grands services à la philologie comparée et à la linguistique générale. Je veux parler de la *Bibliotheca Glottica* ouvrage devant renfermer la liste de tous les dictionnaires et de toutes les grammaires des langues connues tant imprimées que manuscrites. L'éditeur de cette précieuse bibliographie est M. Nicolas Trübner, dont le nom est honorablement connu dans le monde oriental. Le premier volume est consacré aux idiomes Américains, le second doit traiter des langues de l'Inde. Le travail est fait avec le soin le plus consciencieux, et fera honneur à M. Nicolas Trübner, surtout s'il poursuit son œuvre avec la même ardeur qu'il a mise à la commencer."—*L. Léon de Rosny* *Revue de l'Orient*, Février, 1858

"Mr Trübner's most important work on the bibliography of the aboriginal languages of America is deserving of all praise as eminently useful to those who study that branch of literature. The value, too, of the book and of the pains which its compilation must have cost, will not be lessened by the consideration that it is first in this field of linguistic literature."—*Petermann's Geographische Mittheilungen* p 79, Feb, 1858

"Undoubtedly this volume of Trübner's *Bibliotheca Glottica* ranks amongst the most valuable additions which of late years have enriched our bibliographical literature. To us Germans it is most gratifying, that the initiative has been taken by a German bookseller, himself one of the most intelligent and active of our countrymen abroad, to produce a work which has higher aims than mere pecuniary profit, and that he too, has laboured at its production with his own hands, because daily it is becoming a circumstance of rarer occurrence that, as in this case, it is a bookseller's primary object to serve the cause of literature rather than to enrich himself."—*P. Tremel*, *Boisemblatt*, 4th Jan, 1858

"In the compilation of the work the editors have availed themselves not only of the labours of Vater, Barton Duponceau Gallatin De Souza and others, but also of the MS sources left by the missionaries and of many books of which even the library of the British Museum is deficient, and furnish the fullest account of the literature of no less than 521 languages. The value of the work, so necessary to the study of ethnology is greatly enhanced by the addition of a good Index"—*Berliner National Zeitung*, 22nd Nov 1857

"The name of the author, to all those who are acquainted with his former works, and who know the thoroughness and profound character of his investigations, is a sufficient guarantee that this work will be one of standard authority, and one that will fully answer the demands of the present time"—*Petzholdt's Anzeiger* Jan, 1858

"The chief merit of the editor and publisher is to have terminated the work carefully and lucidly in contents and form, and thus to have established a new and largely augmented edition of *Later's Linguarum totius orbis Index* after Professor Julg's revision of 1847. In order to continue and complete this work the editor requires the assistance of all those who are acquainted with this new branch of science and we sincerely hope it may be accorded to him"—*Magazin für die Literatur des Auslands*, No 38 1858

"As the general title of the book indicates it will be extended to the languages of the other continents in case it meets with a favourable reception, which we most cordially wish it"—*A. F. Pott, Preussische Jahrbücher*, Vol II part I

"Cette compilation savante est, sans contredit le travail bibliographique le plus important que notre époque ait vu surgir sur les nations indigènes de l'Amérique"—*Nouvelles Annales des Voyages*, Avril, 1859

"La Bibliotheca Glottica, dont M Nicolas Trubner a commencé la publication est un des livres les plus utiles qui aient jamais été rédigés pour faciliter l'étude de la philologie comparée. Le premier tome de cette grande bibliographie linguistique comprend la liste textuelle de toutes les grammaires de tous les dictionnaires et des vocabulaires même les moins étendus qui ont été imprimés dans les différents dialectes des deux Amériques en outre il fait connaître les ouvrages en manuscrit de la même nature renfermés dans les principales bibliothèques publiques et particulières. Ce travail a dû nécessiter de longues et patientes recherches aussi méritoit-il d'attirer tout particulièrement l'attention des philologues. Puissent les autres volumes de cette bibliothèque être rédigés avec le même soin et se trouver bientôt entre les mains de tous les savants auxquels ils peuvent rendre des services inappréciables"—*Revue Américaine et Orientale*, No 1 Oct, 1858

"To every fresh addition to the bibliography of language, of which we have a most admirable specimen in this work the thoughtful linguist will ever see the great problem of the unity of human speech approaches towards its full solution, turn with increasing satisfaction and hope

"But Mr Nicolas Trubner, however has perhaps on the whole done the highest service of all to the philologist by the publication of 'the Literature of American Aboriginal Languages'. He has with the aid of Professor Turner greatly enlarged and at the same time most skilfully edited the valuable materials acquired by his deceased friend, M Ludwig. We do not, indeed, at this moment know any similar work deserving of full comparison with it. In its ample enumeration of important works of reference and careful record of the most recent facts in the literature of its subject it, as might have been expected greatly surpasses Julg's *Vater*, valuable and trustworthy though that learned German's work undoubtedly is"—*North British Review*, No 59, Feb 1859

The Editor has also received most kind and encouraging letters respecting the work from Sir George Grey, the Chevalier Bunsen Dr Th Goldstucker Mr Watts (of the Museum) Professor A. F. Pott (of Halle), Dr Julius Petzholdt (of Dresden) Hofrath Dr Grasse (of Dresden) M. F. F. de la Higuanière (of Lisbon) J. Edwards (of Manchester) Dr Max Muller (of Oxford), Dr Buschmann (of Berlin) Dr Jülg (of Cracow), and other linguistic scholars

LUVINI.—TABLES OF LOGARITHMS with Seven Places of Decimals
By John Luvin. Crown 8vo, cloth, pp viii and 368 1866 5s

LYMAN.—COTTON CULTURE By Joseph B Lyman, late of Louisiana
With an additional chapter on Cotton Seed, and its Uses By J R Sypher
Cloth, pp VII and 190 6s

LYSONS.—OUR VULGAR TONGUE A Lecture on Language in general, with a few words on Gloucestershire in particular. Delivered before the Literary and Scientific Association at Gloucester, January 17th, 1868, with Appendix containing tables of the world-wide affinity of Languages. By the Rev Samuel Lysons, M.A., F.S.A. Hon Canon of Gloucester Cathedral, and Rector of Rodmorton, Author of "Our British Ancestors," "The Model Merchant of the Middle Ages," etc, etc 8vo stiff cover, pp 51 and 62 1868.
2s 6d

Maccall, W.—**NATIONAL MISSIONS** A Series of Lectures 8vo. pp. viii. and 382 1866 10s. 6d

Maccall.—**SACRAMENTAL SERVICES** 12mo sewed, pp 20. 1847 6d

Maccall.—**THE AGENTS OF CIVILIZATION** A Series of Lectures. 12mo cloth, pp 126 1843 1s 6d

Maccall.—**THE DOCTRINE OF INDIVIDUALITY** A Discourse delivered at Crediton, on the 28th of May, 1843 12mo sewed, pp 22 1843 6d

Maccall.—**THE EDUCATION OF TASTE** A Series of Lectures 12mo. sewed, pp 104 1846 1s

Maccall.—**THE ELEMENTS OF INDIVIDUALISM** A Series of Lectures. 8vo cloth, pp 358 1847 7s 6d

Maccall.—**THE INDIVIDUALITY OF THE INDIVIDUAL** A Lecture delivered at Exeter on the 29th March, 1844, before the Literary Society 12mo. sewed, pp 40 1844 6d

Maccall.—**THE LESSONS OF THE PESTILENCE** A Discourse delivered at Royston, on the 23rd September, 1849 12mo sewed, pp 22 1849 6d

Maccall —**THE UNCHRISTIAN NATURE OF COMMERCIAL RESTRICTIONS** A Discourse delivered at Bolton, on Sunday, the 27th September, 1840 12mo sewed, pp 14 1840 3d

Macfarlane.—**A LETTER TO OUR GRANDCHILDREN** By William Macfarlane, Esq, Brighton, Author of "A Letter to the Bishop of Natal" 8vo sewed, pp 15 1862 2d

Macfarlane.—**A LETTER TO THE RIGHT REVEREND DR COLENZO**, Bishop of Natal, remonstrating against his leaving the Church of England By William Macfarlane, Esq, Brighton 8vo sewed, pp 8 1862 1d

Macfarlane.—**A PRACTICAL LETTER to the Citizens of the World** 'on the Civil Wars among the Bishops and Clergy By William Macfarlane, Esq, Brighton, Author of "A Letter to our Grandchildren," and "A Letter to the Bishop of Natal" 8vo sewed, pp 18 1863 3d

Mackellar.—**THE AMERICAN PRINTER** A Manual of Typography, containing complete instructions for beginners, as well as practical directions for managing all departments of a Printing Office With several useful tables, schemes for imposing forms in every variety, hints to Authors and Publishers, etc, etc By Thomas Mackellar Crown 8vo cloth, pp 336 1867 9s

Mackenzie.—**CONDENSED TEMPERANCE FACTS FOR CHRISTIANS** With remarks on ancient and modern wines and malt liquors By J Mackenzie, M D, Justice of the Peace, Provost of Inverness 12mo sewed, pp 40 1868 3d

Madeira.—**A BRIEF LETTER OF ADVICE TO AN INVALID**, in reply to a request for information about Madeira as a winter residence By an ex-invalid 8vo sewed, pp 8 1859 6d

M'Caul.—**JERUSALEM** its Bishop, its Missionaries, and its Converts; being a Series of Letters addressed to the Editor of the "Daily News" in the Year 1868, by the late Rev Alexander M'Caul, D D, with other Letters, etc, illustrative thereof Collected and Edited by his Son, Samuel M'Caul, B C L, of St John's College, Oxford, etc 8vo sewed, pp 80 1866 1s 6d

McCulloch.—A TREATISE on the Circumstances which determine the Rate of Wages and the Condition of the Labouring Classes. By J R McCulloch, Esq 12mo. cloth, pp x. and 114 1868 1s

McPherson.—THE POLITICAL HISTORY OF THE UNITED STATES OF AMERICA during the Great Rebellion, from November 8, 1860, to July 4, 1864, with Summary of the Legislation thereon, and the Executive, Judicial, and Politico-Military Facts, together with an Account of the Rebel Administration. By Edward McPherson, of Gettysburg, Pennsylvania, Clerk of the House of Representatives. Royal 8vo, bound 1864 18s

Mahan.—AN ELEMENTARY COURSE OF MILITARY ENGINEERING. Part I Comprising Field Fortifications, Military Mining and Siege Operations By D H Mahan, LL D, Professor of Military and Civil Engineering in the U S Military Academy 8vo cloth, pp xxx and 284 1865 16s

"The best treatise on its subject we know—lucid accurate, full and yet concise it is the book by which most can be learned about the art of war"—*United States Service Magazine*

Mahan.—AN ELEMENTARY TREATISE ON MILITARY ENGINEERING Part II Permanent Fortifications By D H Mahan, LL D With Plates 8vo cloth, pp 176 25s

Mahan.—SUMMARY OF THE COURSE OF PERMANENT FORTIFICATIONS, and of the Attack and Defence of Permanent Works For the Use of the Cadets of the United States Military Academy By D H Mahan, Professor of Military Engineering, at the United States Military Academy 2 vols 4to with folio Plates Lithographed at the United States Military Academy Press 25s

Mahan.—AN ELEMENTARY COURSE OF CIVIL ENGINEERING for the use of Cadets of the United States Military Academy By D H Mahan, M A New Edition, with large Addenda, and many new Cuts 8vo cloth, pp. 410 18s

Maharajahs.—HISTORY OF THE SECT OF MAHARAJAHS, or, Vallabhacharyas in Western India With a Steel Plate 1 vol 8vo cloth, pp. xv and 183 1865 12s

Malleson.—ESSAYS AND LECTURES ON INDIAN HISTORICAL SUBJECTS. I A Native State and its Rulers—II Lord Lake of Laswarrie—III Count Lallay—IV Havelock—V Hyder Ali's Last War—VI Sir Hugh Rose By Major G B Malleson, Bengal Staff Corps Crown 8vo cloth, pp 360 1868 6s

Manava-Kalpa-Sutra.—Being a portion of this ancient Work on Vaidik Rites, together with the Commentary of Kumarila-Swamin A Facsimile of the MS No 17, in the Library of Her Majesty's Home Government for India With a Preface by Theodor Goldstucker Oblong folio, pp. 268 of letter-press, and 121 leaves of facsimiles Cloth 1863 £4 4s

Manipulus Vocabulorum.—A RHYMING DICTIONARY OF THE ENGLISH Language By Peter Levins (1570) Edited, with an Alphabetical Index, by Henry B Wheatley 8vo cloth, pp xvi and 370 1867 14s

Mann.—A FEW THOUGHTS FOR A YOUNG MAN A Lecture delivered before the Boston Mercantile Library Association, on its 29th anniversary By Horace Mann Second Edition 12mo sewed, 56 pp 1854 6d

Mannheimer.—THE STUDY OF GERMAN SIMPLIFIED in a New Systematic and Practical Grammar, according to the Systems of Ollendorff and Dr Ahn By H Mannheimer Third Edition, carefully revised, greatly enlarged, and improved Post 8vo, stiff covers, pp 270 1864 4s 6d

Ditto Ditto Key to. 1s

Manning.—INQUIRY INTO THE CHARACTER AND ORIGIN OF THE POSSESSIVE, AUGMENT, IN ENGLISH AND COGNATE DIALECTS By James Manning, Q.A.S., Recorder of Oxford Reprinted from the "Transactions of the Philological Society," with an Appendix and Index. 1 vol crown 8vo, sewed, Pp ii and 90 1864 2s

Manning.—THOUGHTS UPON SUBJECTS CONNECTED WITH PARLIAMENTARY REFORM By James Manning, Her Majesty's Ancient Serjeant-at-Law 8vo, sewed Pp 20 1866 1s

Manual of Punctuation (A), for Self-teaching and for Schools By a Practical Printer 12mo pp 40, lump cloth 1859 1s

Maritime CAPTURE—Shall England uphold the Capture of Private Property at Sea? By a Lawyer Post 8vo sewed Pp 40 1866 1s

Markham.—QUICHUA GRAMMAR AND DICTIONARY Contributions towards a Grammar and Dictionary of Quichua, the Language of the Yncas of Peru, collected by Clements R Markham, F.S.A., Corr Mem of the University of Chili, Author of "Cuzco and Lima," and "Travels in Peru and India" In one vol, crown 8vo, pp 150, cloth 1864 10s 6d

Marmontel.—BÉLISAIRE Par Marmontel Nouvelle édition, revue et corrigée par Ernest Brette, Chas Cassal, Theod Karker 12mo cloth, pp xii 123 1867 2s 6d

Martin.—THE AGE OF LOUIS XIV By Henri Martin Translated from the Fourth Paris Edition, with the author's sanction and co-operation By Mary L Booth 2 vols 8vo cloth, pp xii and 563, viii. and 543 1865 £1 16s

Martineau.—LETTERS FROM IRELAND By Harriet Martineau Reprinted from the "Daily News" Post 8vo cloth, pp viii and 220 1852 6s 6d

Martineau.—A HISTORY OF THE AMERICAN COMPROMISES Reprinted (with additions) from the "Daily News" By Harriet Martineau. 8vo pp 35 1856 1s

Martineau.—ESSAYS, PHILOSOPHICAL AND THEOLOGICAL By James Martineau Crown 8vo cloth, pp iv and 424 1866 10s 6d

Marx.—THE SERF AND THE COSSACK A Sketch of the Condition of the Russian People By Francis Marx Second Edition, enlarged. 12mo sewed, pp 60 1865 1s

Mason.—BURMAH ITS PEOPLE AND NATURAL PRODUCTIONS, or, Notes on the Nations, Fauna, Flora, and Minerals of Tenasserim, Pegu, and Burmah, with systematic Catalogues of the known Mammals, Birds, Fish, Reptiles, Insects, Molluscs, Crustaceans, Annalids, Radiates, Plants, and Minerals, with Vernacular Names By Rev F Mason, D.D., M.R.A.S., Corresponding Member of the American Oriental Society, etc, etc Second Edition, 8vo cloth, pp xvii and 913 1860 30s

Massey, Gerald.—**HAVELOCK'S MARCH**, and other Poems 12mo cloth, pp vii and 269 1861 5s

Mathura.—**A TRILINGUAL DICTIONARY**, being a comprehensive Lexicon in English, Urdú, and Hindi, exhibiting the Syllabication, Pronunciation, and Etymology of English Words, with their Explanation in English, and in Urdú and Hindi in the Roman Character By Mathurá Prasáda Mítra, Second Master, Queen's College, Benares 8vo cloth, pp xiv and 1330 1865 £2 2s

Matthay.—**DEUTSCHE LITERATUR UND LESE-BUCH.** German Literature and Reader By T. Matthay, M R C P, Professor to the Wimbledon College, Clapham Grammar School, and other Military and Ladies' Colleges, etc Post 8vo, cloth, pp viii and 575 1866 7s 6d

Matthew.—**SCHLESWIG-HOLSTEIN** By Patrick Matthew 8vo sewed, pp 62 1864 1s

Mayer PAPYRI, and the Palimpsest Manuscripts of Uranius belonging to M. Simonides, Report of the Council of the Royal Society of Literature, with letters from Messrs Pertz, Ehrenberg, and Dindorf 8vo sewed, pp 30 1863 1s

Mayne.—**THE LOST FRIEND** A Crimean Memory And other Poems By Colbourn Mayne, Esq 12mo, cloth, pp viii and 134 1857 3s 6d

Mazzini.—**AN ADDRESS TO POPE PIUS IX**, on his Encyclical Letter By Joseph Mazzini 8vo, sewed, pp 24 4th Edition 1865 6d

Medhurst.—**CHINESE DIALOGUES, QUESTIONS, AND FAMILIAR SENTENCES**, literally rendered into English, with a view to promote commercial intercourse, and assist beginners in the Language By the late W H Medhurst, D D A new and enlarged edition 8vo sewed, pp 225 1863 18s

Meditations ON LIFE AND ITS RELIGIOUS DUTIES Translated from the German by Frederica Rowan Dedicated to H R H Princess Louis of Hesse Published by Her Majesty's gracious permission Being the Companion Volume to "Meditations on Death and Eternity" 8vo cloth, pp 1863 10s 6d

Ditto Smaller Edition, crown 8vo, printed on toned paper, pp 338 1863 6s

Meditations ON DEATH AND ETERNITY Translated from the German by Frederica Rowan Published by Her Majesty's gracious permission 8vo cloth, pp 386 1862 10s 6d

Ditto Smaller Edition, crown 8vo cloth, printed on toned paper, pp 352 1863 6s

Mellet.—**SUNDAY AND THE SABBATH** Translated from the French of Louis Victor Mellet, Pastor of Yvorne 12mo, sewed, pp viii 106 1856 1s

Menke, Dr. T.—**ORBIS ANTIQUI DESCRIPTIO** .an Atlas illustrating Ancient History and Geography, for the Use of Schools, containing 18 Maps engraved on Steel and Coloured, with Descriptive Letter-press 4th edition. Folio, half-bound morocco 1866 5s

Mercer—**MOUNT CARMEL** A Poem By Edward Smith Mercer 12mo sewed, pp 80 1867 1s

Merimée.—**COLOMBA** Par Prosper Merimée, de l'Académie Française 12mo cloth, pp viii and 210 1867 3s 6d

Muir.—ORIGINAL SANSKRIT TEXTS, on the Origin and History of the People of India, their Religion and Institutions Collected, Translated, and Illustrated by J Muir, Esq, D C L, LL D Volume First Mythical and Legendary Accounts of the Origin of Caste, with an inquiry into its existence in the Vedic age Second Edition Re-written and greatly enlarged. 8vo. pp xx and 532, cloth. 1868 21s

Muir.—ORIGINAL SANSKRIT TEXTS, on the Origin and History of the People of India, their Religion and Institutions Collected, Translated, and Illustrated by J Muir, Esq, D C L, LL D Volume Third The Vedas - Opinions of their Authors, and of later Indian Writers, on their Origin, Inspiration, and Authority Second Edition, Enlarged [In the press]

Muir.—ORIGINAL SANSKRIT TEXTS, on the Origin and History of the People of India, their Religion and Institutions Collected, Translated into English, and Illustrated by Remarks, by J Muir, D C L, LL D Vol Fourth Comparison of the Vedic with the later representation of the principal Indian Deities 8vo cloth, pp xii and 440 1863 15s

Mulhall.—COTTON FIELDS OF PARAGUAY AND CORRIENTES, being an Account of a Tour through these Countries, preceded by Annals of Cotton Planting in the River Plate Territories, from 1862 to 1864 By Michael G. Mulhall Square 8vo sewed, pp 120 1866 5s

Muller.—PARALLÈLE ENTRE JULES CÉSAR, par Shakspeare, et La Mort de Cesar, par Monsieur de Voltaire Faite par Robert Muller, Philos. Doctor 12mo sewed, pp 20 1864 1s

Muller.—THE SACRED HYMNS OF THE BRAHMINS, as Preserved to us in the Oldest Collections of Religious Poetry, "The Rig Veda-Sanhita" Translated and Explained By Max Muller, M A, Taylorian Professor of Modern European Languages in the University of Oxford, Fellow of All Souls College In 8 vols [Vol I in the press]

Muller.—OUTLINE DICTIONARY for the Use of Missionaries, Explorers and Students of Language With an Introduction on the proper Use of the Ordinary English Alphabet in transcribing Foreign Languages By Max Muller, M A, Taylorian Professor in the University of Oxford The Vocabulary compiled by John Bellows 12mo morocco, pp 368 1867 7s 6d

Munch.—WILLIAM AND RACHAEL RUSSELL, A Tragedy, in Five Acts By Andreas Munch Translated from the Norwegian, and Published under the Special Sanction of the Poet By John Heyliger Burt 12mo pp 126 1862 3s 6d

Munchausen, Baron.—THE TRAVELS AND SURPRISING ADVENTURES of With thirty original Illustrations (Ten full-page coloured plates and twenty woodcuts), by Alfred Crowquill Crown 8vo ornamental cover, richly gilt front and back, pp xii and 194 1859 7s 6d

Munroe.—THE PHYSIOLOGICAL ACTION OF ALCOHOL A Lecture delivered at the Royal Institution, Hull By Henry Munroe, M D, F L S. 8vo sewed, pp 35 1865 6d

Nahl.—INSTRUCTIONS IN GYMNASTICS By Arthur and Charles Nahl Illustrated with 53 plates Containing several hundred figures, Designed and Engraved by the Authors, representing the various exercises on the ground, the Vaulting Horse, Parallel Bars, Horizontal Bars, Rings, etc, including construction of Pyramids Plan of Apparatus, etc 4to cloth, pp 67 1865 £1 1s

Naylor.—AN APPEAL from the Prejudices to the Judgments of the Thinking Inhabitants of Pembrokeshire on the Sabbath Question. By B S Naylor Small 4to sewed, pp 64 1859 1s

Neale.—MY COMRADE AND MY COLOURS, or, Men who know not when they are Beaten. By Rev E Neale 12mo sewed, pp 135 1854 1s

Neutrals AND BELLIGERENTS—The Rights of Neutrals and Belligerents, from a Modern Point of View By a Civilian 8vo sewed, pp 41 1862 1s

NEW UNIVERSAL DICTIONARY of the English, French, Italian, and German Languages, arranged after a new system Small 8vo cloth, pp 1200 1865 7s 6d

Newman.—THE DIFFICULTIES OF ELEMENTARY GEOMETRY, especially those which concern the straight line, the plane, and the theory of parallels By Francis William Newman, formerly Fellow of Balliol College, Oxford. 8vo boards, pp viii and 144 1841 5s

Newman.—ON THE RELATIONS OF FREE KNOWLEDGE TO MORAL SENTIMENT A Lecture delivered in University College, London, on the 13th of October, 1847, as introductory to the Session of 1847-1848 By Francis W Newman, Professor of Latin, and formerly Fellow of Balliol College, Oxford 8vo sewed, pp 24 1847 1s

Newman —LECTURES ON POLITICAL ECONOMY By Francis William Newman Post 8vo cloth, pp vi and 342 1851 5s

“The most able and instructive book, which exhibits, we think, no less moral than economical wisdom”—*Prospective Review*

Newman.—A REPLY TO THE ECLIPSE OF FAITH, being Chapter IX of the Second Edition of the Phases of Faith By F W Newman Post 8vo sewed, pp 28 1853. 6d

Newman.—THE ODES OF HORACE Translated into Unrhymed Metres, with Introduction and Notes By F W Newman, Professor of Latin, University College, London Post 8vo cloth, pp xxi and 247 1853 5s

Newman.—THE CRIMES OF THE HOUSE OF HAPSBURG AGAINST ITS OWN LIEGE SUBJECTS By F W Newman 8vo sewed, pp 60 1853 1s

Newman.—THE ILIAD OF HOMER, faithfully translated into Unrhymed Metre By F W Newman, Professor of Latin in University College, London Crown 8vo cloth, pp xxii and 436 1856 6s 6d

Newman—THEISM, DOCTRINAL AND PRACTICAL, or, Didactic Religious Utterances By Francis W Newman 4to cloth, pp 181 1858 8s 6d

Newman.—THE RELATIONS OF PROFESSIONAL TO LIBERAL KNOWLEDGE A Lecture delivered in University College, London, October 12, 1859 Introductory to the Session of the Faculty of Arts and Laws, 1859-1860 By Francis W Newman, Professor of Latin, and formerly Fellow of Balliol College, Oxford 8vo sewed, pp 30 1859 1s

Newman —HOMERIC TRANSLATION IN THEORY AND PRACTICE A Reply to Matthew Arnold, Esq, Professor of Poetry, Oxford By Francis W Newman, a Translator of the Iliad Crown 8vo stiff covers, pp 104 1861 2s 6d

Newman — **HIAWATHA** Rendered into Latin. With Abridgment
By Francis William Newman, Professor of Latin in University College, London
12mo sewed, pp vii. and 110 1862 2s 6d

Newman — **THE SOUL** Her Sorrows and her Aspirations **An Essay**
towards the Natural History of the Soul, as the Basis of Theology By Francis
William Newman, formerly Fellow of Balliol College, Oxford New ed., post
8vo cloth, pp xi and 162 1868 3s 6d

Newman — **A DISCOURSE AGAINST HERO MAKING IN RELIGION**,
delivered in South Place, Finsbury By Francis W Newman Printed by
request, with enlargements 8vo sewed, pp 30 1864 1s

Newman — **CATHOLIC UNION** Essays towards a Church of the
future, as the organization of Philanthropy By F W Newman Post 8vo
cloth, pp 113 1864 3s 6d

Newman — **A HISTORY OF THE HEBREW MONARCHY** from the Ad-
ministration of Samuel to the Babylonish Captivity By Francis William
Newman, formerly Fellow of Balliol College, Oxford, and Author of "The Soul,
its Sorrows and Aspirations," etc Third edition, crown 8vo cloth, pp x and
354 1865 8s 6d

Newman — **PHASES OF FAITH**, or, Passages from the History of
my Creed New Edition, with Reply to Professor Henry Rogers, Author of
the "Eclipse of Faith" Crown 8vo cloth, pp 212 1865 3s 6d

Newman. — **ENGLISH INSTITUTIONS AND THEIR MOST NECES.SARY**
REFORMS A Contribution of Thought By Francis W Newman 8vo op
32 1865 6d

Newman. — **THE PERMISSIVE BILL MORE URGENT THAN ANY EXTEN-**
SION OF THE FRANCHISE An Address at Ramsgate, February 17th, 1865 By
F W Newman 8vo sewed, pp 12 1865 1d

Newman. — **A HANDBOOK OF MODERN ARABIC** consisting of a
Practical Grammar, with numerous examples, etc By F W Newman. Crown
8vo cloth, pp xxx and 190 1866 6s

Newman — **ON THE PHILOSOPHICAL CLASSIFICATION OF NATIONAL**
INSTITUTIONS A Lecture delivered at the Bristol Institution for the Advance-
ment of Science, Literature, and the Arts, March 4th, 1867 By F W Newman
Published by Request 8vo sewed, pp 24 1867 6d

Newman. — **THE TEXT OF THE IGUVINE INSCRIPTIONS** With Inter-
linear Latin Translation and Notes By Francis W Newman 8vo sewed,
pp 56 1868 2s

Newman. — **TRANSLATIONS OF ENGLISH POETRY INTO LATIN VERSE**
Designed as Part of a New Method of Instructing in Latin By Francis W
Newman, Emeritus Professor of University College, London, formerly Fellow
of Balliol College, Oxford In 1 crown 8vo vol cloth, pp xiv and 202 1868 6s

Newton. — **THE OPERATION OF THE PATENT LAWS**, with Suggestions
for their better Administration By A V Newton 8vo sewed, pp 31
1864 6d

Nicholson. — **E PUR SI MUOVE**. By N. A Nicholson, M.A., Trinity
College, Oxford 8vo cloth, pp 115 1866 2s 6d.

Nicholson.—**ONE RESERVE OR MANY?** Thoughts Suggested by the Crisis of 1866 By N A Nicholson, M A, Trinity College, Oxford. Post 8vo sewed, pp 21 1867 1s

Nicholson.—**THE CONTROVERSY ON FREE BANKING**, being a few observations on an Article in "Fraser's Magazine," January, 1868 By N A Nicholson, M A, Trinity College, Oxford. 8vo sewed, pp 32 1868 1s

Nicholson.—**OBSERVATIONS ON COINAGE, SEIGNORAGE, etc, etc.** By N A Nicholson, M A, Trinity College, Oxford 8vo sewed, pp 22 1868 1s

Norton.—**A TREATISE ON ASTRONOMY, SPHERICAL AND PHYSICAL;** with Astronomical Problems, and Solar, Lunar, and other Astronomical Tables, for the use of Colleges, and Scientific Schools By William A Norton, M A, Professor of Civil Engineering in Yale College Fourth Edition Revised, remodelled, and enlarged 8vo cloth, pp 574 With numerous plates 1867 15s

Notes and Queries ON CHINA AND JAPAN Edited by N B Dennys Vol I January to December, 1867 Royal 8vo, double columns, pp 186, sewed. £1 1s

Nott.—**LECTURES ON BIBLICAL TEMPERANCE** By Eliphalet Nott, D D With an Introduction By Taylor Lewis, LL D Post 8vo cloth, pp 268 1863 6s

Ditto Ditto sewed 1863 1s

Nott and Gliddon.—**TYPES OF MANKIND**, or, Ethnological Researches based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History By J C Nott, M D, Mobile, Alabama, and Geo R Gliddon, formerly U S Consul at Cairo Plates Royal 8vo cloth, pp 738 1854 £1 5s

Nott and Gliddon.—**THE SAME**, in 4to £1 16s

Nott and Gliddon.—**INDIGENOUS RACES OF THE EARTH** or, New Chapters of Ethnological Inquiry including Monographs on Special Departments of Philology, Iconography, Craniology, Palæontology, Pathology, Archaeology, Comparative Geography, and Natural History, contributed by Alfred Maury, Francis Pulszky, and J Aitken Meigs, M D, presenting Fresh Investigations, Documents, and Materials, by J C Nott, M D, and Geo R Gliddon. Plates and Maps 4to. pp 656, sewed 1867 £1 16s

Nott and Gliddon.—**THE SAME**, royal 8vo £1 5s

Nouvelles PLAISANTES RECHERCHES d'un Homme Grave sur quelques Farceurs 8vo pp 53 1863 10s 6d

Novalis.—**CHRISTIANITY OF EUROPE** By Novalis (Frederick Von Hardenberg) Translated from the German by the Rev John Dalton. Post 8vo cloth, pp 34 1844 1s

Nugent's IMPROVED FRENCH AND ENGLISH AND ENGLISH AND FRENCH POCKET DICTIONARY Par Smith 24mo cloth, pp 489 and 320 1867 3s

Nystrom.—**POCKET BOOK OF MECHANICS AND ENGINEERING**, containing a Memorandum of Facts and Connection of Practice and Theory By John W Nystrom, C E 10th Edition, pp 326 Revised with additional matter 12mo roan with tuck. 1867 7s 6d.

Oehlschlager's GERMAN-ENGLISH AND ENGLISH-GERMAN Pocket Pronouncing Dictionary New edition, 24mo strongly bound in cloth. 4s.

Ogareff.—ESSAI SUR LA SITUATION RUSSE Lettres à un Anglais.
Par N Ogareff. 12mo sewed, pp 160 1862 3s

Oliver.—A TRANSLATION OF THE SYRIAC PESHITO VERSION OF THE PSALMS OF DAVID, with notes, critical and explanatory By the Rev Andrew Oliver, M A Crown 8vo cloth, pp xiv and 332 1861 7s 6d

Ollendorff —MÉTODO PARA APRENDU A LEER, escribir y hablar el Inglés segun el sistema de Ollendorff Por Ramon Palenzuela y Juan de la Carreño 8vo cloth, pp xlv and 460 1867 7s 6d

Key to ditto 12mo cloth, pp 111 1863 5s

Omnibus, The —A SATIRE Crown 8vo limp cloth, pp 44 1865.
2s 6d

O'Neill.—THE FINE ARTS AND CIVILIZATION OF ANCIENT IRELAND, illustrated with chromo and other lithographs, and several woodcuts By Henry O'Neill, author of the work on 'The most interesting of the Sculptured Crosses of Ancient Ireland' 4to pp vi and 118, cloth 1863 15s

Oriental Text Society Publications

- 1 THEOPHANIA, or Divine Manifestations of our Lord and Saviour By Eusebius, Bishop of Caesarea, Syriac Edited by Professor S Lee 8vo. 1842 15s
- 2 ATHANASIUS' FESTAL LETTERS, discovered in an ancient Syriac version Edited by the Rev W Cureton 8vo 1848 15s
- 3 SHAHRASTANI Book of Religious and Philosophical Sects, in Arabic Two parts 8vo 1842 30s
- 4 UMDAT AKIDAT ahl al Sunnat wa al Tamaat Pillar of the Creed of the Sunnites Edited in Arabic by the Rev W Cureton 8vo 1843 5s
- 5 HISTORY OF THE ALMOHADES Edited in Arabic by Dr R P A. Dozy 8vo 1847 10s 6d
- 6 SAMĀ VEDA Edited in Sanskrit by the Rev G Stevenson 8vo 1843 12s
- 7 DASA KUMARA CHARITA. Edited in Sanskrit by Professor H H Wilson 8vo 1846 15s
- 8 MAHA VIRA CHARITA, or a History of Rama A Sanskrit Play Edited by F H Trithen 8vo 1848 15s
- 9 MAKHZAN UL ASRAR, the Treasury of Secrets By Nizami Edited in Persian by N Bland 4to 1844 10s 6d
- 10 SALAMAN-U-UBSAL, a Romance of Jamī (Dshamī) Edited in Persian by F Falconer 4to 1843 10s
- 11 MIRKHOND'S HISTORY OF THE ATABEKS Edited in Persian by W H Morley 8vo 1850 12s
- 12 TUFAT-UL-AHRAR, the Gift of the Noble A Poem by Jamī (Dshamī). Edited in Persian by F Falconer 4to 1843 10s

Oswald.—AUSTRIA IN 1868 By Eugene Oswald Reprinted from the "English Leader" 8vo sewed, pp 40 1868 1s

Orthodox Catholic Review (THE) Edited by Professor J J Overbeck.
Vol 1 8vo cloth, pp iv and 290 1868 7s 6d

OSBURN.—THE MONUMENTAL HISTORY OF EGYPT, as recorded on the Ruins of her Temples, Palaces, and Tombs. By William Osburn, F.S.L. Illustrated with Maps, Plates, etc 2 vols. 8vo cloth, pp xii. and 461, vii. and 643 1854, £2 2s.

Vol I From the Colonization of the Valley to the Visit of the Patriarch Abram
Vol II From the Visit of Abram to the Exodus.

OTT.—THE ART OF MANUFACTURING SOAP AND CANDLES, including the most recent discoveries, embracing all kinds of ordinary Hard, Soft, and Toilet Soaps, especially those made by the Cold Process, the modes of detecting frauds, and the making of Tallow and Composite Candles. By Adolph Ott, Ph D, Practical and Analytical Chemist. 8vo cloth, pp xxi. and 193 1867 10s 6d

OUR NORTH-WEST FRONTIER With Map 8vo sewed, pp 20 1856 1s

OUR RESOURCES A Series of Articles on the Financial and Political Condition of the United States 8vo sewed, pp 32 1864 1s

OVERBECK.—CATHOLIC ORTHODOXY AND ANGLO-CATHOLICISM. A Word about the Intercommunion between the English and Orthodox Churches. By J J Overbeck, D D 8vo cloth, pp viii and 209 1866 5s

OVERMAN.—MECHANICS FOR THE MILLWRIGHT, MACHINIST, ENGINEER, CIVIL ENGINEER, ARCHITECT, AND STUDENT, containing a clear elementary exposition of the Principles and Practice of Building Machines By Frederick Overman, Author of "The Manufacture of Iron," and other scientific treatises. Illustrated by 154 fine Wood Engravings by William Gihon Post 8vo cloth, pp. 420 1864 7s

OVERMAN.—PRACTICAL MINERALOGY, ASSAYING AND MINING, with a Description of the useful Minerals, and instructions for Essayng and Mining according to the simplest methods By Frederick Overman, mining engineer, Author of "Manufacture of Iron," and other works of applied sciences Fifth Edition Post 8vo cloth, pp 230 1862 4s 6d

OVERMAN.—THE MANUFACTURE OF STEEL, containing the Practice and Principles of working and making Steel. A hand-book for blacksmiths and workers in steel and iron, wagon-makers, die-sinkers, cutlers, and manufacturers of files and hardware, of steel and iron, and for men of science and art By Frederick Overman, Mining Engineer, Author of the "Manufacture of Iron," etc Post 8vo cloth, pp 226 1860 4s 6d

OVERMAN.—THE MOULDER'S AND FOUNDER'S POCKET GUIDE. A Treatise on moulding and founding in green-sand, dry-sand, loam, and cement, the moulding of machine frames, mill-gear, hollow ware, ornaments, trinkets, bells, and statues, description of moulds for iron, bronze, brass, and other metals, plaster of Paris, sulphur, wax, and other articles commonly used in casting, the construction of melting furnaces, the melting and foundering of metals, the composition of alloys and their nature. With an Appendix, containing receipts for alloys, bronze, varnishes and colours for castings, also tables on the strength and other qualities of cast metals By Frederick Overman, Mining Engineer, Author of "The Manufacture of Iron," "a Treatise on Steel," etc, etc With 42 Wood Engravings Post 8vo cloth, pp 252 1866 4s 6d.

OWEN.—FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. An enlarged English Copyright Edition Ten editions of this work have been sold within a very short time in America In the present edition, the author has introduced a considerable quantity of new matter Post 8vo cloth, pp xx. and 392 1861 7s 6d.

Owlglass (MASTER TYLL).—THE MARVELLOUS ADVENTURES AND RARE CONCHITS OF Edited, with an Introduction, and a Critical and Bibliographical Appendix By Kenneth R H Mackenzie, F S A, with six coloured full-page Illustrations, and twenty-six Woodcuts, from original designs by Alfred Crowquill. Cloth gilt, pp xix and 255 1860 10s 6d

Oyster (THE) WHERE, HOW, AND WHEN TO FIND, BREED, COOK, AND EAT IT Second Edition, with a new chapter, 'The Oyster-Seeker in London' 12mo boards, pp viii and 106 1863 1s

Page.—LA PLATA, THE ARGENTINE CONFEDERATION AND PARAGUAY Being a Narrative of the Exploration of the Tributaries of the River La Plata and adjacent countries during the years 1853, 1854, 1855, and 1856, under the orders of the United States Government By Thomas J Page, U S N Commander of the Expedition With Map and numerous Engravings New Edition 8vo cloth, pp 632 £1 1s

Palmer.—EGYPTIAN CHRONICLES, with a Harmony of Sacred and Egyptian Chronology, and an Appendix on Babylonian and Assyrian Antiquities By William Palmer, M A, and late Fellow of Magdalen College, Oxford 2 vols. 8vo cloth, pp lxxiv 428, viii and 636 1861 12s

Palmerston.—LORD PALMERSTON By R H Reprinted from the *Westminster Review* for January, 1866 8vo sewed, pp 36 1866 1s

Pandit (THE)—A MONTHLY JOURNAL OF BENARES COLLEGE, devoted to Sanskrit Literature Vol 1 Nos 1 to 24, November, 1866, to May, 1868 Folio sewed, pp 184 £2 8s

The object of the *Pandit* is to publish rare Sanskrit works which appear worthy of careful editing hereafter, to offer a field for the discussion of controverted points in Old Indian Philosophy, Philology, History, and Literature, to communicate ideas between the Aryan scholars of the East and of the West, between the Pandits of Benares and Calcutta and the Sanskritists of the Universities of Europe

The Journal, which will be enlarged as soon as the subscriptions cover the actual expenses of publication, will contain also Original Articles in Sanskrit and English, Critical Notices of new Sanskrit Books, and Translations from and into Sanskrit

Annual subscription, 24s Intending subscribers are requested to address the European Publishers

Papers ON PICTURE FLAYING AT THE NATIONAL GALLERY Reprinted from the *Weekly Despatch* By an Artist Post 8vo sewed, pp 44 1867 1s

Parker.—THE PUBLIC FUNCTION OF WOMAN A Sermon preached at the Music Hall, March 27, 1853 By Theodore Parker Post 8vo sewed. 1855 1s

Parker.—THE COLLECTED WORKS OF THEODORE PARKER, Minister of the Twenty-Eighth Congregational Society at Boston, U S Containing his Theological, Polemical, and Critical Writings, Sermons, Speeches, and Addresses, and Literary Miscellanies Edited by Frances Power Cobbe In 12 vols 8vo, 1863 to 1865

Vol I Containing Discourses on Matters pertaining to Religion, with Preface by the Editor, and a Portrait of Parker, from a medallion by Saulim. Cloth, pp 380 6s

Vol II Containing Ten Sermons and Prayers Cloth, pp 360 6s

Vol III Containing Discourses of Religion Cloth, pp 318 6s

Vol IV Containing Discourses on Politics Cloth, pp 312 6s

Vol V Containing Discourses of Slavery, Vol I Cloth, pp 336 6s

Vol VI Containing Discourses of Slavery, Vol II Cloth, pp 328 6s

Vol VII Containing Discourses of Social Science Cloth, pp 296 6s

Vol VIII Contains Miscellaneous Discourses Cloth pp 280 6s

Vol IX Containing Critical Writings, Vol I Cloth, pp 292 6s

Vol X Containing Critical Writings Vol II Cloth, pp 308 6s

Vol XI Containing Sermons of Theism, Atheism, and Popular Theology Cloth, pp 257 6s

Vol XII Autobiographical and Miscellaneous pieces Cloth, pp 356 6s

Parker.—LESSONS FROM THE WORLD OF MATTER AND THE WORLD OF MAN, being Selections from the unpublished Sermons of Theodore Parker By Rufus Leighton, and Edited by Frances Power Cobbe Post 8vo cloth, pp xix and 332 1865 7s 6d

Parker.—THE CRITICAL WRITINGS OF THEODORE PARKER Edited by Frances Power Cobbe 2 vols 8vo, cloth, pp 600 1864-5 12s

Parrish.—A TREATISE ON PHARMACY, designed as a Text Book for the Student, and as a Guide to the Physician and Pharmaceutist Containing the official and many unofficial formulas, and many examples of extemporaneous prescriptions By Edward Parrish, Professor of Materia Medica in the Philadelphia College of Pharmacy Third Edition, revised with important additions 238 Illustrations 8vo cloth, pp 850 £1 4s

Partnership, WITH LIMITED LIABILITY Reprinted, with additions, from the *Westminster Review* New Series, No 8, October, 1853 Post 8vo, sewed, pp 63 1854 1s

Partridge.—THE MAKING OF THE AMERICAN NATION, or, the Rise and Decline of Oligarchy in the West Showing how the American Nation and Democracy have been made, and what they are, with considerations on their tendency and destiny 8vo cloth, pp xxxvii and 523 1866 16s

Partridge.—ON DEMOCRACY. By J Arthur Partridge 8vo cloth, pp 418 1866 10s

Parvula ; OR A FEW LITTLE RHYMES ABOUT A FEW LITTLE FLOWERS, A FEW LITTLE BIRDS, AND A FEW LITTLE GIRLS, to which are added a Few Little Songs, and a Few other Little Things, by Minimus 18mo cloth, pp 192 1864 5s

Patell. — COWASJEE PATELL'S CHRONOLOGY, containing corresponding dates of the different eras used by Christians, Jews, Greeks, Hindus, Mohamedans, Parsees, Chinese, Japanese, etc By Cowasjee Sorabjee Patell 4to cloth, pp viii and 183 1866 £2 10s

Paterson.—TREATISE ON MILITARY DRAWING With a Course of 25 Progressive Plates By Captain W Paterson, Professor of Military Drawing at the Royal Military College, Sandhurst Oblong 4to cloth, pp xii and 31 1862 £1 1s

Paton.—RESEARCHES ON THE DANUBE AND THE ADRIATIC, or, Contributions to the Modern History of Hungary and Transylvania, Dalmatia, and Croatia, Servia and Bulgaria By A A Paton, FRGS In 2 vols 12mo cloth, pp 830 1861 12s

Paton.—A HISTORY OF THE EGYPTIAN REVOLUTION, from the Period of the Mamelukes to the Death of Mohammed Ali, from Arab and European Memoirs, Oral Tradition, and Local Research By A A Paton, FRGS, Author of "Researches on the Danube and the Adriatic" 2 vols 8vo cloth pp xii, 395, and viii 352 1863 £1 4s

Paton.—SKETCHES OF THE UGLY SIDE OF HUMAN NATURE By A. A. Paton. Crown 8vo cloth, pp 302 1868 7s 6d

Percy.—**BISHOP PERCY'S FOLIO MANUSCRIPT — BALLADS AND ROMANCES** Edited by John W Hales, M A, Fellow and late Assistant Tutor of Christ's College, Cambridge, and Frederick J. Furnivall, M A, of Trinity Hall, Cambridge, assisted by Professor Child, of Harvard University, U S A., W Chappell, Esq, etc In 3 vols Vol 1, pp 610 Vol 2, pp 681 Vol 3, pp 640 Demy 8vo, half-bound, £2 2s Extra demy 8vo, half-bound, on Whatman's ribbed paper, £3 15s Extra royal 8vo, paper covers, on Whatman's best ribbed paper, £5 5s Large 4to, paper covers, on Whatman's best ribbed paper, £10 10s

Perrin.—**AN ENGLISH-ZULU DICTIONARY.** By J Perrin. New Edition, revised by J A Bruckhiel, Interpreter to the Supreme Court of Natal. 16mo cloth, pp 226 Pietermaritzburg 1865 5s

Petofi.—**POEMS, Selected from the Works of the Great Hungarian Bard, Alexander Petofi** Translated from the Magyar, with a Biographical and Critical Introduction by Sir John Bowring, K C B, LL D, etc, etc Fcap 8vo cloth, pp viii and 239 1866 5s

Petrucelli.—**PRELIMINAIRES DE LA QUESTION ROMAINE DE M** Ed. About Par F Petrucelli de la Gattina 8vo cloth, pp xv and 364 1860 7s 6d

Petzholdt.—**BIBLIOTHECA BIBLIOGRAPHICA** Kritisches Verzeichniss der das Gesamtgebiet der Bibliographie betreffenden Litteratur des In- und Auslandes In Systematischer Ordnung bearbeitet von Dr Julius Petzholdt Mit Alphabetischem Namen- und Sachregister Royal 8vo, paper covers, pp 939 1866 12s

Philological Society.—**PROPOSALS FOR THE PUBLICATION OF A NEW ENGLISH DICTIONARY** 8vo sewed, pp 32 1859 6d

Pick.—**A NEW METHOD OF STUDYING FOREIGN LANGUAGES** By Dr Edward Pick The French Language, Part 1, the Genders and Irregular Verbs Part 2, New Method of Studying the Language 12mo cloth, pp viii. and 212 1863 3s 6d

Pick.—**ON MEMORY AND THE RATIONAL MEANS OF IMPROVING IT** By Dr Edward Pick Fourth Edition, with new Applications to the Study of the French and German Languages Royal 18mo cloth, pp vi and 20 1866 3s 6d

Pick.—**ON MEMORY** By Dr Edward Pick A Condensed Edition Royal 18mo hmp, pp 140 1866 1s 6d

Pickering.—**THE GEOGRAPHICAL DISTRIBUTION OF ANIMALS AND PLANTS** By Charles Pickering, M D 4to cloth, pp 214 1864 15s

Picture Flaying (PAPERS ON) AT THE NATIONAL GALLERY Reprinted from the *Weekly Dispatch* By an Artist 8vo sewed, pp 44 1867 1s

Piggot.—**CHEMISTRY AND METALLURGY, as applied to the study and practice of Dental Surgery** By A Snowden Piggot, M D, late Professor of Anatomy and Physiology in the Washington University of Baltimore. With numerous Illustrations 8vo cloth, pp 516 1854 18s

Piggot.—**THE CHEMISTRY AND METALLURGY OF COPPER, including a description of the principal Copper Mines of the United States and other countries, the art of mining and preparing ores for market, and the various processes of Copper Smelting, etc** By A Snowden Piggot, M D, Analytical and Consulting Chemist With Illustrations Post 8vo cloth, pp 388 1858 7s 6d.

Pilgrims of Fashion.—A NOVEL By R. C. 8vo. pp. xvi. and 338.
Cloth. 1862 16s.

Pim.—THE NEGRO AND JAMAICA By Commander Bedford Pim,
R N Read before the Anthropological Society of London, February 1st, 1866,
at St. James's Hall Post 8vo sewed, pp vii. and 32 1866. 1s

**Pirazzi.—L'ANGLETERRE ET L'ALLEMAGNE À PROPOS DU SCHLESWIG-
HOLSTEIN** Par Emile Pirazzi Memoire envoyé à plusieurs membres du parle-
ment Anglais et suivi d'un article à l'adresse du *Times* 8vo sewed, pp 180
1865 2s 6d

Plain Papers.—By Pikestaff. Vol I 12mo cloth, pp. vii and
144 1866 1s

**Plumb-Line (THE), OR THE TRUE SYSTEM OF THE INTERPRETATION
OF SCRIPTURE** Also Queries on the Foregoing Subjects 8vo sewed, pp iv
and 63 1861 1s

Poe.—THE WORKS OF EDGAR ALLAN POE In 4 vols, crown 8vo.
cloth Vol 1, pp lv and 483 Vol 2, pp xxvi and 495 Vol 3, pp 607
Vol 4, pp 447 1866 £1 12s

**Policy OF THE DANISH GOVERNMENT AND THE "MISUNDERSTAND-
INGS"** A Key to the Budget Dispute 8vo sewed, pp 74 1861 1s

**Political (THE) —PROBLEM OF THE DAY MR GLADSTONE THE MAN
TO SOLVE IT** 8vo sewed, pp 21 1865 1s

Ponsard.—CHARLOTTE CORDAY A Tragedy. By F Ponsard
Edited with English Notes and Notice on Ponsard, by Professor C Cassal, LL D,
of University College, London 12mo cloth, pp xi and 133 1867 2s 6d

Popes' RIGHTS AND WRONGS An Historical Sketch 12mo. cloth,
pp xiv and 97 1860 2s 6d

Popes (THE) —THEIR TEMPORAL DOMINION AND INFALLIBILITY An
Argument between a Lady and an Italian 12mo sewed, pp 8 2d

Porcari.—THE SENATE OF ROME AND THE POPE S P Q R. By
Stephano Porcari 8vo sewed, pp 30 1867

Powell.—A WORKING MAN'S VIEW OF TENNYSON'S "ENOCH ARDEN"
By J H Powell 12mo sewed, pp 29 1866 6d

Powell.—LIFE INCIDENTS AND POETIC PICTURES By J H. Powell.
Post 8vo cloth, pp iv and 264 1865 5s

Preaching SUITED TO THE TIMES A Charge from Utopia 16mo
sewed, pp 39 1865 1s

Preciosa ; A TALE Fcap 8vo cloth, pp 326 1852 7s 6d

Prescott.—LIFE OF WILLIAM HICKLING PRESCOTT By George
Ticknor 4to, pp x and 492 Printed on Toned Paper With Portrait and
Illustrations Ornamental Binding, uncut Gilt top 1864 £1 16s

Prescott.—SIR ROHAN'S GHOST A Romance By Miss Prescott
Crown 8vo cloth, pp x and 352 1860 5s

**Prescott.—HISTORY, THEORY, AND PRACTICE OF THE ELECTRIC
TELEGRAPH** By George B Prescott, Superintendent of Electric Telegraph
Lines Post 8vo cloth, pp xii. and 468 1860 10s 6d

Priaulx.—**QUESTIONS MOSAÏQUE**, or the First Part of the Book of Genesis, compared with the Remains of Ancient Religions By Osmond de Beauvoir Priaulx. Second Edition, corrected and enlarged 8vo cloth, pp vii. and 548 1854 12s

Pritchard.—**ADMIRALTY DIGEST** A Digest of the Law and Practice of the High Court of Admiralty of England, with Notes from Text Writers, and the Scotch, Irish, and American Reports By William Tarn Pritchard, Proctor in Doctors Commons Second edition, omitting Prize and Slave Cases By Robert A Pritchard, D C L, of the Inner Temple, Barrister-at-Law, and William Tarn Pritchard With Notes of Cases from French Maritime Law By Algernon Jones, Avocat à la Cour Impériale de Paris, in 2 vols roy 8vo 1865 £3

Probyn.—**ESSAYS ON ITALY, IRELAND, AND THE UNITED STATES OF AMERICA** By John W Probyn, Esq 1 vol, crown 8vo [*In the press.*]

Pulszky.—**THREE CHRISTMAS PLAYS FOR CHILDREN** The Sleeper awakened The Wonderful Bird Crinolína By Theresa Pulszky With Music by Professor L Jansa, and Illustrations by Charles Armytage Square 12mo pp 130, cloth 1859 3s 6d

Quentin.—**AN ACCOUNT OF PARAGUAY** Its History, its People, and its Government From the French of M Ch Quentin 8vo sewed, pp 90 1865 1s

Quinet.—**ULTRAMONTISM**, or, The Roman Church and Modern Society By E Quinet, of the College of France Translated from the French (Third edition), with the Author's approbation By C Cocks, B L Post 8vo pp ix and 184, cloth 1845 5s

Raja-Niti.—**A COLLECTION OF HINDU APOLOGUES, IN THE BRAJ BHÁ'SHÁ' LANGUAGE** Revised Edition With a Preface, Notes, and supplementary glossary By Fitzedward Hall, Esq 8vo cloth, pp 204 1854. £1 1s

Ram Raz.—**ESSAY ON THE ARCHITECTURE OF THE HINDUS** By Ram Raz, Native Judge and Magistrate of Bangalore, Corresponding Member of the R A S of Great Britain and Ireland With 48 Plates 4to, pp xiv and 64, sewed 1834 Original selling price, £1 11s 6d, reduced (for a short time only) to 12s

Randall.—**FINE WOOL SHEEP HUSBANDRY** By Henry S Randall, LL D Read before the New York State Agricultural Society, February 12, 1862 With an Appendix, containing valuable statistics in reference to wool culture, imports, prices of fine 1840 wool from to August 1, 1863, etc Small 8vo cloth, pp 190 5s

Randall.—**THE PRACTICAL SHEPHERD** A Complete Treatise on the Breeding, Management, and Diseases of Sheep By Henry S Randall, LL D. With Illustrations 8vo cloth, pp ix and 454 1864 10s 6d

Rask.—**GRAMMAR OF THE ANGLO-SAXON TONGUE**, from the Danish of Erasmus Rask By Benjamin Thorpe Second edition, corrected and improved, with Plate Post 8vo cloth, pp vi and 191 1865 5s 6d

Rask.—**A SHORT TRACTATE** on the Longevity ascribed to the Patriarchs in the Book of Genesis, and its relation to the Hebrew Chronology, the Flood, the Exodus of the Israelites, the Site of Eden, etc From the Danish of the late Professor Rask, with his manuscript corrections, and large additions from his autograph, now for the first time printed With a Map of Paradise and the circumjacent Lands Crown 8vo cloth, pp 134 1863 2s 6d

Ravenstein.—**THE RUSSIANS ON THE AMUR**, its Discovery, Conquest, and Colonization, with a Description of the Country, its Inhabitants, Productions, and Commercial Capabilities, and Personal Accounts of Russian Travellers. By E G Ravenstein, F R G S, Correspondent F G S Frankfurt, with an Appendix on the Navigation of the Gulf of the Amur By Captain Prutz In one volume, 8vo, 500 pp of Letter Press, 4 tinted Lithographs, and 3 Maps, cloth 1861 15s

Ravenstein and Hulley.—**THE GYMNASIUM AND ITS FITTINGS** By E G Ravenstein and John Hulley With 14 Plates of Illustrations 8vo sewed, pp 32. 1867 2s 6d

Ravenstein and Hulley.—**A HAND-BOOK OF GYMNASICS AND ATHLETICS** By E G Ravenstein, F R G S, etc, President of the German Gymnastic Society, London, and John Hulley, Gymnasiarch of Liverpool With numerous Woodcut Illustrations from original designs 8vo cloth, pp viii and 408 1867 8s 6d

Rawlinson.—**A COMMENTARY ON THE CUNEIFORM INSCRIPTIONS OF BABYLONIA AND ASSYRIA**, including Readings of the Inscription on the Nimrud Obelisk, and a brief Notice of the ancient Kings of Nineveh and Babylon Read before the Royal Asiatic Society, by Major H C Rawlinson 8vo pp 84, sewed London, 1850 2s 6d

Rawlinson.—**OUTLINES OF ASSYRIAN HISTORY**, from the Inscriptions of Nineveh By Lieut-Colonel Rawlinson, C B, followed by some Remarks, by A H Layard, Esq, D C L 8vo pp xlv, sewed 1852. 1s

Read.—**POEMS** By Thomas Buchanan Read Illustrated by Kenny Meadows 12mo cloth, pp vii and 275 1852 6s

Reade.—**WHITE LIES**, a Story By Charles Reade In 3 volumes, 8vo, Vol I, pp 300, Vol II, pp 238, Vol III, pp 232 1857 £1 1s

Reade.—**CREAM** Contains "Jack of all Trades," "A Matter-of-Fact Romance," and "The Autobiography of a Thief" By Charles Reade 8vo pp 270 1858 10s. 6d

—**LOVE ME LITTLE, LOVE ME LONG** By Charles Reade In 2 vols post 8vo Vol I pp 390, Vol II, pp 35 8vo cloth 1859 21s

—**THE EIGHTH COMMANDMENT** By Charles Reade 8vo, pp 380 1860 14s

Reade.—**THE CLOISTER AND THE HEARTH**, a Tale of the Middle Ages By Charles Reade In four volumes Third edition Vol. I, pp 360, Vol II, pp 376, Vol III, pp 328, Vol IV, pp 435 1861 £1 11s 6d

The Same Fourth edition In 3 vols Crown 8vo cloth, pp 328, 391, 338 1862 16s

Reform.—**LETTER to the Right Honourable the Earl of Derby**, on Political Reform By One of the People Post 8vo sewed, pp 46 1867 1s

Reiff.—**ENGLISH-RUSSIAN GRAMMAR**, or, Principles of the Russian Language for the Use of the English With Synoptical Tables for the Declensions and Conjugations, Graduated Themes or Exercises for the Application of the Grammatical Rules, the Correct Construction of these Exercises, and the Accentuation of all the Russian Words By Charles Philip Reiff. Third edition, carefully revised 8vo sewed, pp viii and 191 1862 6s

Reiff—**LITTLE MANUAL OF THE RUSSIAN LANGUAGE** By Ch. Ph Reiff 12mo sewed, pp 80 1863 2s 6d

Renan.—**AN ESSAY on the Age and Antiquity of the Book of Nabathæan Agriculture** To which is added, an Inaugural Lecture on the Position of the Shemitic Nations in the History of Civilization. By M Ernest Renan, Membre de l'Institut In 1 Vol, crown 8vo cloth, pp xvi and 148 1862 3s 6d

Renan.—**THE LIFE OF JESUS** By Ernest Renan Authorised English Translation 8vo cloth, pp xii and 311 1864 10s 6d

Ditto Crown 8vo cloth, pp xii. and 311 1865 2s 6d

Ditto Crown 8vo paper, pp xii and 311 New edition 1867 1s 6d

Report OF THE COMMITTEE APPOINTED BY THE CONFERENCE OF MEMBERS OF THE REFORM LEAGUE AND OTHERS, on Mr Hare's Scheme of Representation, held at their Rooms, on 28th February, and 7th and 21st March, 1868 8vo 1s

Report OF THE SUB-COMMITTEE of the Newcastle-on-Tyne Association for watching the war limitation of the supply of grain by the past action of British Diplomacy 8vo sewed, pp 24 1855 1s

Revised ARMY REGULATIONS—Vol I Royal Warrant for the Pay and Promotion, Non-Effective, Pay and Allowances of Majesty's British Forces serving elsewhere than in India To which are added Instructions to Commanding and Financial Officers Part I Pay dated February 3rd, 1866 8vo sewed, pp 182 1866 1s

Revolt (THE) OF REASON AGAINST THE REVEALED In One Volume, 8vo (Shortly)

Reynard THE FOX, after the German Version of Gothe By Thomas J Arnold, Esq

"Fair jester's humour and ready wit
Never offend, though smartly they hit"

With Seventy Illustrations, after the designs of Wilhelm Von Kaulbach. Royal 8vo pp vi 226 Printed by Clay, on toned paper, and elegantly bound in embossed cloth, with appropriate design after Kaulbach, richly tooled front and back Price 16s Best full morocco, same pattern Price 24s, or, neatly half-bound morocco, gilt top, uncut edges, Roxburgh style 1860 Price 18s

Richard Cobden, ROI DES BELGES Par un Ex-Colonel de la Garde Civique Dédié aux blessés de Septembre Deuxième édition. Crown 8vo sewed, pp 64 1863 2s 6d

Richter.—**TITAN; A Romance** From the German of Jean Paul Friedrich Richter Translated by Charles T Brooks 2 vols 12mo. cloth pp xv, 522, and v 521 1863 18s

Richter.—**FLOWER, FRUIT, AND THORN PIECES**, or, the Married Life, Death, and Wedding of the Advocate of the Poor, Firman Stanislaus Siebenkas By Jean Paul Friedrich Richter Translated from the German, by Edward Henry Noel. With a Memoir of the Author By Thomas Carlyle. In two volumes. 12mo cloth, pp viii. 361, and v 345 1863 21s

Richter.—**LEVANA**, or, the Doctrine of Education Translated from the German of Jean Paul Friedrich Richter 12mo cloth, pp xvii and 400 1864 10s

Richter.—**LIFE OF JEAN PAUL FRIEDRICH RICHTER**, compiled from various sources Preceded by his Autobiography By Eliza Buckminster Lee 12mo cloth, pp xvi and 539 1864 7s 6d

Richter.—**HESPERUS**, or, Forty-Five Dog-Post Days A Biography, from the German of Jean Paul Friedrich Richter Translated by Charles T Brooks 2 vols 12mo cloth, pp xxviii 498, and v 478 1865 21s

Riddell—**THE CARPENTER AND JOINER, AND ELEMENTS OF HAND-RAILING** By Robert Riddell With 32 Plates Folio cloth, pp 26 1868 £1 1s

Rights (THE) OF NEUTRALS AND BELLIGERENTS From a modern point of view By a Civilian 8vo sewed, pp 42 1862 1s

Rig-Veda-Sanhita (THE) THE SACRED HYMNS OF THE BRAHMINS, as preserved to us in the oldest collection of Religious Poetry The Rig-Veda-Sanhita, translated and explained By Max Muller, M A, Taylorian Professor of Modern European Languages in the University of Oxford, Fellow of All Soul's College In 8 vols, 8vo [Vol I in the press

Rig-Veda Sanhita.—**A COLLECTION OF ANCIENT HINDÚ HYMNS**, constituting the first Ashtáka, or Book, of the Rig-Veda, the oldest authority for the religious and social institutions of the Hindús Translated from the original Sanskrit By the late H H Wilson, M A, F R S, etc late Boden Professor of Sanskrit in the University of Oxford With a postscript, by Dr Fitzedward Hall Vol I, 8vo cloth, pp li and 318 1868 £1 1s

Rig-Veda Sanhita—**A COLLECTION OF ANCIENT HINDÚ HYMNS**, constituting the second Ashtáka, or Book, of the Rig-Veda, the oldest authority for the religious and social institutions of the Hindús Translated from the original Sanskrit By the late H H Wilson, M A, F R S, late Boden Professor of Sanskrit in the University of Oxford Vol II 8vo cloth, pp xxx and 346 1864 21s

Rig-Veda Sanhita.—**A COLLECTION OF ANCIENT HINDÚ HYMNS**, constituting the third and fourth Ashtakas, or Books, of the Rig-Veda, the oldest authority for the religious and social institutions of the Hindús Translated from the original Sanskrit By the late H H Wilson, M A, F R S, late Boden Professor of Sanskrit in the University of Oxford Vol III 8vo cloth, pp xxiv and 525 1867 21s

Rig-Veda Sanhita.—**A COLLECTION OF ANCIENT HINDÚ HYMNS**, constituting the first Ashtaka, or Book, of the Rig-Veda, the oldest authority for the religious and social institutions of the Hindús Translated from the original Sanskrit by the late H H Wilson, M A, F R S, etc, late Boden Professor of Sanskrit in the University of Oxford Edited by E B Cowell, M A, late Principal of the Sanskrit College, Calcutta, and now Professor of Sanskrit in the University of Cambridge Vol IV 8vo cloth, pp viii and 314 1866 14s

- Riley.**—**MEDIEVAL CHRONICLES OF THE CITY OF LONDON**—Chronicles of the Mayors and Sheriffs of London, and the Events which happened in their Days, from the Year A D 1188 to A D 1274 Translated from the original Latin of the "Liber de Antiquis Legibus" (published by the Camden Society), in the possession of the Corporation of the City of London; attributed to Arnold Fitz-Thedmar, Alderman of London in the Reign of Henry III.—Chronicles of London, and of the Marvels therein, between the Years 44 Henry III, A D 1260, and 17 Edward III, A D 1343 Translated from the original Anglo-Norman of the "Croniques de London," preserved in the Cottonian Collection (Cleopatra A iv) in the British Museum Translated, with copious Notes and Appendices, by Henry Thomas Riley, M A, Clare Hall, Cambridge, of the Inner Temple, Barrister-at-Law The Two Parts bound in one handsome Volume 4to cloth, pp xii and 319 1863 12s
- Ditto Morocco, gilt edges, pp xii and 319 1863 £1 1s
- Ditto Vellum, red edges, pp xii and 319 1863 £1 1s
- Ripley.**—**SACRED RHETORIC**, or, Composition and Delivery of Sermons By Henry I Ripley, Professor of Sacred Rhetoric and Pastoral Duties in Newton Theological Institute To which are added, Hints on Extemporaneous Preaching By Henry Ware, Jun, D D 12mo cloth, pp 234 1858 2s 6d
- River Plate (THE)** (South America), as a Field for Emigration, its Geography, Climate, Agricultural Capabilities, and the Facilities afforded for permanent Settlement With Maps, Third edition Revised by the Legation of the Argentine Republic 8vo pp 60, sewed 1867 1s
- Robertson.**—**PRIESTCRAFT** By F Robertson, F R, Astron Soc, late of Royal Engineers Part I 8vo cloth Second edition, pp 181 1867 4s
- Robertson.**—**AN EXPOSITION OF THE BOOK OF GENESIS** By F Robertson, F R A S, late Royal Engineers, author of "Priestcraft," etc 8vo boards, pp viii and 262 1868 5s
- Robinet.**—**NOTICE sur les Travaux et la Vie D'Auguste Comte.** Par le Dr Robinet 8s
- Roche.**—**HISTOIRE DE FRANCE, Depuis les Temps les Plus Reculés.** par Antonin Roche Troisième édition Two volumes, 12mo sewed, pp vii 504 and 519 1867 7s
- Roche.**—**ENGLISH PROSE AND POETRY Materials for Translation** from English into French By Antonin Roche 12mo cloth, pp xi 368 1867 4s 6d
- Roche.**—**ABRÉGÉ DE LA GRAMMAIRE FRANÇAISE** Par Antonin Roche, ouvrage dont l'introduction dans les Ecoles publiques a été autorisée par arrêté du Ministre de l'Instruction publique 12mo, pp vi and 132 1861 1s
- Roche.**—**CORRIGÉ DE LA SYNTAXE DES EXERCICES SUR LA GRAMMAIRE FRANÇAISE** Par Antonin Roche, Directeur de l'Éducationnelle Institute de Londres, Chevalier de la Légion d'honneur 3rd éd 12mo, pp 140 1s
- Roche.**—**EXERCICES SUR L'ABRÉGÉ DE LA GRAMMAIRE FRANÇAISE** Par Antonin Roche, Chevalier de la Légion d'honneur 2nd éd. 12mo, pp vi and 140 1s
- Roche.**—**EXERCICES SUR LA GRAMMAIRE FRANÇAISE.** Par Antonin Roche. 12mo, pp iv and 244 1s 6d

Roche.—GRAMMAIRE FRANÇAISE, Ouvrage adopté pour les Ecoles publiques par arrêté du Ministre de l'Instruction publique en date du 22 Août, 1859 Par Antonin Roche, Directeur de l'Educational Institute de Londres, Chevalier de la Légion d'honneur 5th éd 12mo, pp 208 1s 6d

Roche.—HISTOIRE DES PRINCIPAUX ECRIVAINS FRANÇAIS, depuis l'origine de la Littérature jusqu'à nos jours, par Antonin Roche, Directeur de l'Educational Institute de Londres 2 vols 12mo pp 700 1863 6s

Roche.—LES POÈTES FRANÇAIS, Recueil de morceaux, choisis dans les meilleurs poètes depuis l'origine de la littérature française jusqu'à nos jours, avec une notice biographique sur chaque auteur, par Antonin Roche, Directeur de l'Educational Institute de Londres, Chevalier de la Légion d'honneur 7th éd augmentée 12mo pp 532 3s 6d

Roche.—LES PROSETEURS FRANÇAIS, Recueil de morceaux choisis dans les meilleurs prosateurs depuis l'origine de la littérature française jusqu'à nos jours avec une notice biographique sur chaque auteur par Antonin Roche Directeur de l'Educational Institute de Londres, Chevalier de la Légion d'honneur 8th éd augmentée 12mo pp 544 1867 4s

Ronge.—THE AUTOBIOGRAPHY AND JUSTIFICATION OF JOHANNES RONGE (the German reformer), translated from the fifth German edition, by John Lord, A M 12mo sewed, pp x and 84 1856 1s 6d

Rowley.—A PAPER upon the Egg of *Æpyornis Maximus*, the Colossal Bird of Madagascar By George Dawson Rowley, M A 8vo sewed, pp 15 1864 1s

Rowley.—THE REMAINS of Man and Extinct Mammalian Fauna, found in Eynesbury, near St Neots, Huntingdonshire By George Dawson Rowley, M A, F Z S 8vo sewed, pp 15 1866 1s

RUSSIA, CENTRAL ASIA, AND BRITISH INDIA By a British Subject Post 8vo sewed, pp 48 1865 1s

Saint Petersburg, Sights of, Book First, Fact, Feeling, and Fun Wahrheit und Dichtung 8vo pp 76, sewed 1860 2s 6d

Samson.—ELEMENTS OF ART CRITICISM, comprising a Treatise on the Principles of Man's Nature as addressed by Art, together with a Historic Survey of the Methods of Art-Execution in the departments of Drawing, Sculpture, Architecture, Painting, Landscape Gardening, and the Decorative Arts Designed as a Text-book for Schools and Colleges, and as a Handbook for Amateurs and Artists By G W Samson, D D, President of Columbia College, Washington D C 8vo cloth, pp 840 1867 16s

Sand.—MOLIÈRE A Drama in prose By George Sand Edited, with English Notes and Notice on George Sand, by Theodore Karcher, LL B, of the Royal Military Academy and the University of London 12mo pp xx and 170, cloth 1868 3s 6d

Sanitary CONDITION OF NEW YORK Report of the Council of Hygiene and Public Health of the Citizens' Association of New York, upon the Sanitary Condition of the City Published, with an Introductory Statement, by Order of the Council of the Citizen's Association 8vo cloth, pp cxliii and 360 Maps, Plates 1865 25s

Sanitary "REFORM" "A Model Deputation" By A Member of the Sanitary Reform Association Post 8vo sewed, pp 8. 1866 3d

Santorin, THE KAIMENI ISLANDS From Observations by K. von Fritsch, W Reuss, and A Stubel Translated from the German With 4 Photographic Maps Folio, sewed, pp 8 1867 16s

Sartorius—MEXICO Landscapes and Popular Sketches By C Sartorius Edited by Dr Gaspey, with Engravings by distinguished Artists from original Sketches, by Moritz Rugendas 4to cloth gilt, pp vi and 202 1859 18s

Saxe.—THE MASQUERADE and other Poems. By John Godfrey Saxe 12mo cloth, pp vii and 237 1866 5s

Saxe.—THE POEMS OF JOHN GODFREY SAXE. Complete in one volume Crown 8vo cloth, gilt top, pp xii and 466 With a portrait of the author 1868 10s 6d

Scandinavia AND GREAT BRITAIN, Comparative List of the Birds of Small Folio, pp 18, sewed 1859 1s

SCANZONI.—A PRACTICAL TREATISE on the Diseases of the Sexual Organs of Women By Professor F W Von Scanzoni Translated by A K Gardner 8vo cloth, pp xxi and 669 1861 25s

Sceptic.—AN EXPOSITION OF SPIRITUALISM, comprising two Series of Letters, and a Review of the "Spiritual Magazine," No 20 As published in the "Star and Dial" With Introduction, Notes, and Appendix By Sceptic 8vo cloth, pp 330 1862 6s

Schefer.—THE BISHOP'S WIFE A Tale of the Papacy Translated from the German of Leopold Schefer By Mrs J R Stodart 12mo cloth, pp 200 1851 2s 6d

Schefer.—THE ARTIST'S MARRIED LIFE being that of Albert Durer For devout Disciples of the Arts, Prudent Maidens, as well as for the Profit and Instruction of all Christendom, given to the light Translated from the German of Leopold Schefer, by Mrs J R Stodart Post 8vo sewed, pp 98 1853 1s

Schefer.—THE LAYMAN'S BREVIARY, or, Meditations for Every-day in the Year From the German of Leopold Schefer By C T Brookes Square, cloth, gilt, pp iv and 452 With a portrait of the author 1867 10s 6d

Schoelcher.—DANGERS TO ENGLAND OF THE ALLIANCE WITH THE MEN OF THE COUP-D'ETAT By Victor Schoelcher, Representative of the People. 12mo, sewed, pp 190 1854 2s 6d

Schimmelfennig.—THE WAR BETWEEN TURKEY AND RUSSIA A Military Sketch By A Schimmelfennig 8vo sewed, pp 68 1854 2s

Schlagintweit.—BUDDHISM IN TIBET Illustrated by Literary Documents and Objects of Religious Worship With an Account of the Buddhist Systems preceding it in India By Emil Schlagintweit, LL D With a folio Atlas of 20 Plates, and 20 Tables of Native print in the Text Royal 8vo, pp xxiv and 404 1863 £2 2s

Schlagintweit.—GLOSSARY OF GEOGRAPHICAL TERMS from India and Tibet, with Native Transcription and Transliteration By Hermann de Schlagintweit Forming, with a "Route Book of the Western Himalaya, Tibet, and Turkistan," the Third Volume of H, A, and B, de Schlagintweit's "Results of a Scientific Mission to India and High Asia" With an Atlas, in imperial folio, of Maps, Panoramas, and Views Royal 4to, pp xxiv and 293. 1863 £4

Schlagintweit.—**RESULTS OF A SCIENTIFIC MISSION TO INDIA AND HIGH ASIA** By Hermann, Adolphe, and Robert de Schlagintweit, undertaken between the years 1854 and 1858, by Order of the Court of Directors of the Honourable East India Company

The Work will consist of Nine Volumes of Scientific Text, and of an Atlas, in Three Volumes Folio, containing Views and Maps, with explanatory Letterpress

Her Majesty Queen Victoria has been most graciously pleased to accept the Dedication of the Atlas

Vols I to IV now ready (Text in 4to, Atlas in folio) 1861—1866.
£4 4s each

Intending Subscribers may obtain Prospectuses, and every information required, of the Publishers

Schvarcz.—**THE FAILURE OF GEOLOGICAL ATTEMPTS MADE BY THE GREEKS** from the Earliest Ages down to the Epoch of Alexander By Julius Schvarcz, F G S Revised and enlarged edition 4to pp xx and 154, cloth. 1868 10s 6d

Sclater.—**CATALOGUE OF A COLLECTION OF AMERICAN BIRDS** belonging to Mr Philip Linsley Sclater, M A, Th Doc F R S, Fellow of Corpus Christi College, Oxford, Secretary to the Zoological Society of London, Editor of "The Ibis" 8vo pp 354, and 20 coloured Plates of Birds, cloth 1862 £1 10s

Scott.—**MEMOIRS OF LIEUT-GENERAL WINFIELD SCOTT, LL D.**, late Commander-in-Chief of the United States Forces Written by Himself With two Portraits 2 vols crown 8vo cloth, pp viii 330 and 653 1864 16s

Scully.—**BRAZIL, its Provinces and Chief Cities, the Manners and Customs of the People, Agricultural, Commercial, and other Statistics, taken from the latest Official Documents, with a variety of useful and entertaining knowledge, both for the Merchant and Emigrant** By William Scully, editor of the "Anglo-Brazilian Times" Crown 8vo cloth, pp viii and 398 7s 6d

Seabridge.—**CONNECTED POEMS.** By Charles Seabridge 18mo. cloth, pp 138 1866 3s 6d

Serf (THE) AND THE COSSACK, or, Internal State of Russia Second edition, revised and enlarged 12mo, sewed, pp 48 1854 6d

Seyd.—**CALIFORNIA AND ITS RESOURCES** A Work for the Merchant, the Capitalist, and the Emigrant By Ernest Seyd 8vo cloth, plates, pp 168 1858 8s 6d

Shapurji Edalji.—**A DICTIONARY, GUJARÁTÍ AND ENGLISH** By Shapurji Edalji Second edition 8vo cloth, pp xxiv and 874 1868 £1 1s

Shapurji Edalji.—**A GRAMMAR OF THE GUJARÁTÍ LANGUAGE** By Shapurji Edalji 12mo cloth, pp, 128 10s 6d

Shaw.—**ODONTALGIA, commonly called Tooth-Ache, its Causes, Prevention and Cure** By S Parsons Shaw 12mo pp xi and 258, cloth. 1868 4s 6d

Sherring.—**THE SACRED CITY OF THE HINDUS** an Account of Benares in Ancient and Modern Times By the Rev M A Sherring, A M, LL B, and prefaced with an Introduction by Fitz-Edward Hall, Esq, D C L Shortly In a handsome 8vo Volume of about 300 pages, with 10 Full-page Woodcut Illustrations from Photographs Pp xxxvi and 388, cloth 1868 21s

SIMON.—THE MINISTRY OF ORIGINAL WORDS IN ASSERTING AND DEFENDING THE TRUTH. By B A Simon. 8vo cloth pp 123 1866 4s.

Simonides.—*Διόκλους δαμόρου τοῦ καρυστιβοῦ ἡ περὶ ὑγιείνων ἐπιστολή, καὶ Τροφίλου πραξιάνου ὑλλαρίμεως δευτέρα* (Diokles' Letter on Hygiene and Trophilus Recipes. Edited by Dr Const. Simonides) Square 12mo pp 24, sewed 1865 1s

Simonides.—*Ἐπιστολιμαία περὶ ἱερογλυφικῶν γραμματῶν διατριβή* (A brief Dissertation on Hieroglyphic Letters By Constantine Simonides, Ph D) 8vo pp 58, sewed. 1863 2s 6d

Simonides.—*Ὁρθοδοξῶν ἐλλήνων θεολόγικαι γραφαὶ τεσσάραι.* (A. Nikolaos, Bishop of Mothone, B Gennadios, Archbishop of Constantinople, C Gregorios, Archbishop of Thessalonich, D Georgios Kressios) Edited by Constantine Simonides, Ph D 8vo pp 240, cloth (with portrait of Nicolaos) 1865 10s

Simonides.—CONCERNING HORUS OF NILOPOLIS, the Hierogrammatist of his native place, son of Amonthis and Thessais With notices of his works By Constantine Simonides, Ph D 4to pp 16, sewed 1863 2s 6d

Simonides.—FAC-SIMILES of Certain Portions of the Gospel of St Matthew, and of the Epistles of St James and Jude Written on Papyrus in the first century, and preserved in the Egyptian Museum of Joseph Mayer, Esq, Liverpool Edited and annotated, etc, by Constantine Simonides, Ph. D Folio, pp 80, with numerous fac-similes, sewed 1862 £1 11s 6d

Simonides.—REPORT OF THE COUNCIL OF THE ROYAL SOCIETY OF LITERATURE on some of the Mayer Papyri and the Palimpsest MS of Uranus belonging to M Simonides With Letters from MM Pertz, Ehrenberg, and Dindorf 8vo pp 27, sewed 1863 1s

Simonides.—THE PERIPLUS OF HANNON, King of the Karchedonians Concerning the Lybian part of the Earth beyond the Pillars of Heracles, which is dedicated to Kronos, the greatest God, and to all the Gods dwelling with him 4to pp 82, and two fac-similes, sewed 1864 10s

Simpson.—AN INTRODUCTION TO THE PHILOSOPHY OF SHAKESPEARE'S SONNETS By Richard Simpson Crown 8vo pp 8vo, cloth 1868 3s. 6d

Smart.—AN ADDRESS to Soldiers on Leaving England for Foreign Service By Newton Smart, M A Sixth edition 12mo pp 30 1866 3d

Smith.—REVIEWS AND ESSAYS FOR THE MILLION, from Genesis to Revelations By Brooke Smith, Esq, Stoke Bishop, Gloucestershire Fcap 8vo pp 160, cloth 1868 3s 6d

Smith.—LOCAL SELF-GOVERNMENT AND CENTRALIZATION The Characteristics of each, and its Practical Tendencies as affecting Social, Moral, and Political Welfare and Progress Including Comprehensive Outlines of the English Constitution. With copious Index By J Toulmin Smith, Esq, Barrister-at-Law Post 8vo. cloth, pp viii and 409 1851 5s.

Smith.—SOCIAL ASPECTS By John Stores Smith, author of "Mirabeau," a Life History Post 8vo cloth, pp iv and 258 1850 2s 6d

Smith.—THE COMMON NATURE OF EPIDEMICS; also Remarks on Contagion and Quarantine By Southwood Smith, M.D 8vo cloth, pp. vi. and 130 1866 3s 6d

Smith.—THE DIVINE GOVERNMENT. By Southwood Smith, M.D. Fifth Edition. Crown 8vo cloth, pp xii and 276 1866 6s

Solling.—DIUTISKA an Historical and Critical Survey of the Literature of Germany, from the Earliest Period to the death of Gothe By Gustav Solling 8vo pp xviii and 368 1863 10s 6d

Solling.—SELECT PASSAGES FROM THE WORKS OF SHAKESPEARE. Translated and Collected German and English By Gustav Solling 12mo cloth, pp 155 1866 3s 6d

Somerset.—UNE CENTAINE D'INVENTIONS, OUVRAGE ÉCRIT EN 1655, par Edouard Somerset, Marquis de Worcester, traduit en Français pour la première fois, sur la texte de la première édition (Londres, 1663), et édité par Henry Dircks, C E, LL D, F R S E M R S L, etc, auteur de "The Life of the Marquis of Worcester," "Worcesteriana," etc, etc 12mo pp 62, sewed, 1868 1s

Somerville.—EROS A Series of Connected Poems. By Lorenzo Somerville 18mo cloth, pp 142 1866 3s 6d

Sophocles.—A GLOSSARY OF LATER AND BYZANTINE GREEK By E A Sophocles. 4to, pp iv and 624 1860 £2 8s

Sophocles.—ROMAIC, OR MODERN GREEK GRAMMAR By E. A Sophocles. 8vo, half-bound, pp xxviii. and 196 1866 7s 6d

Spaggiari.—A LATIN, ENGLISH, ITALIAN, AND POLYGLOT ANTHOLOGY, with a variety of Translations and Illustrations To be published once a year, designed to contribute to the cause of classical learning, as well as to forward the cultivation of the English language and literature in Italy, and that of the Italian in Great Britain, America, and Australia Edited by John Spaggiari Oct 1861 No 1, oblong 4to, sewed, pp 10 1861 2s 6d

Spear.—ON THE POSITION OF WOMEN By Mrs J H Spear 12mo limp, pp 37 1866 1s

Spellen.—THE INNER LIFE OF THE HOUSE OF COMMONS By J N Spellen 12mo sewed 1854 6d

Spinoza's TRACTATUS THEOLOGICO-POLITICUS A Critical Inquiry into the History, Purpose, and Authenticity of the Hebrew Scriptures, with the Right to Free Thought and Free Discussion asserted, and shown to be not only consistent, but necessarily bound up with True Piety and Good Government By Benedict de Spinoza From the Latin With an Introduction and Notes by the Editor 8vo cloth, pp 386 1862 10s 6d

Spinoza.—TRACTATUS THEOLOGICO-POLITICUS A Theological and Political Treatise in a Series of Essays, showing that freedom of thought and of discussion may not only be granted with safety to religion and the peace of the state, but that both the public peace and piety are endangered when such freedom is denied By Benedict de Spinoza From the Latin, with an introduction and note by the Editor Second edition, revised and corrected 8vo pp 360, (In the press)

Spruner.—**DR KARL VON SPRUNER'S HISTORICO-GEOGRAPHICAL HAND-ATLAS**, containing 26 Coloured Maps engraved on copper, 22 of which are devoted to the General History of Europe, and 4 are specially illustrative of the History of the British Isles. Oblong, cloth-lettered, 15s, or half-bound morocco, 1861. £11s

Stevens.—**SEASONING FOR A SEASONER; or, the New Gradus ad Parnassum**, a Satire By Brook B Stevens 8vo cloth, pp 48 1861 3s

Stewart.—**SORGHUM AND ITS PRODUCTS** An account of recent investigations concerning the value of sorghum in sugar production, together with a description of a new method of making sugar and refined syrup from this plant. Adapted to common use, by F L Stewart Post 8vo pp xiv and 240, cloth 1867 6s

Stille.—**THERAPEUTICS AND MATERIA MEDICA** a Sytematic Treatise on the Action and Uses of Medicinal Agents. By Alfred Stillé, M D Second Edition, revised, 2 vols. 8vo, cloth, pp xv 776, and viii 819 1864 £2 8s

Stoddard.—**GRAMMAR OF THE MODERN SYRIAC LANGUAGE** as spoken in Oroomah, Persia, and in Koordistan. By Rev D T Stoddard 8vo boards, pp 180 1865 7s 6d

Storer.—**FIRST OUTLINES OF A DICTIONARY OF SOLUBILITIES OF CHEMICAL SUBSTANCES** By Frank H Storer Indispensable to the practical chemist Royal 8vo cloth, pp xi. and 713 1864 £1 11s 6d

Story.—**COMMENTARIES on the Law of Promissory Notes, and Guaranties of Notes, and Cheques on Banks and Bankers** With occasional illustrations from the commercial law of the nations of continental Europe By Joseph Story, LL D, one of the Justices of the Supreme Court of the United States, and Dane Professor of Law in Harvard University 8vo pp xlv and 740 1868 £1 11s 6d

Story.—**LIFE AND LETTERS OF JOSEPH STORY**, Associate Justice of the Supreme Court of the United States, and Dane Professor of Law at Harvard University Edited by his Son William W Story 2 vols, royal 8vo cloth, pp xx and 1,250 1851 £1

Story.—**THE AMERICAN QUESTION** By William W Story 8vo. sewed pp 68 1862 1s

Stourton.—**POSTAGE STAMP FORGERIES, or, the Collector's Vade Mecum** Containing accurate descriptions of nearly 700 Forgeries, exclusive of Essays and chymically changed Stamps By J M Stourton 12mo, sewed, pp viii. and 66 1865 1s

Stratmann.—**A DICTIONARY OF THE ENGLISH LANGUAGE**, compiled from the writings of the 13th, 14th, and 15th Centuries, by Francis Henry Stratmann. 8vo cloth, pp x and 694 1867 25s

Stratmann.—**AN OLD ENGLISH POEM OF THE OWL AND THE NIGHTINGALE** Edited by Francis Henry Stratmann. 8vo cloth, pp 60 1868 3s

Strauss.—**THE OPINIONS OF PROFESSOR DAVID F. STRAUSS**, as embodied in his Letter to the Burgomaster Hunzel, Professor Orelli, and Professor Hitzig at Zurich With an Address to the People of Zurich By Professor Orelli Translated from the Second Edition of the original 8vo sewed. pp 31 1844 1s

Sue.—**THE RIVAL RACES**, or the Sons of Joel. A Legendary Romance. By Eugène Sue 3 vols., post 8vo cloth. 1863. £1 11s 6d.

Sullivant.—**ICONES MUSCORUM**, or Figures and Descriptions of most of those Mosses peculiar to Eastern North America, which have not been heretofore figured. By William S Sullivant, LL D With 129 copper-plates. 8vo pp 216, cloth. 1864 £4 4s

Sullivant.—**UNITED STATES EXPLORING EXPEDITION**, during the years 1838, 1839, 1840, 1841, 1842, under the command of Charles Wilkes, United States Navy. Botany Musci. By William S Sullivant Folio, pp. 32. With 26 folio plates, half morocco 1859 £10 10s

Surya SIDDHÂNTA (Translation of the), a Text-Book of Hindu Astronomy, with Notes, and an Appendix, containing additional notes and tables, calculations of eclipses, a stellar map, and indexes. By Rev Ebenezer Burgess, formerly missionary of the A B C F M in India, assisted by the committee of publication of the American Oriental Society 8vo pp iii and 356, Boards 1860 15s

Swaab.—**FIBROUS SUBSTANCES—INDIGENOUS AND EXOTIC** their Nature, Varieties, and Treatment, considered with a view to render them further useful for Textile and other purposes. By S L Swaab 8vo, sewed, pp 56. 1864 2s

Swanwick.—**SELECTIONS FROM THE DRAMAS OF GOETHE AND SCHILLER** Translated with Introductory Remarks, by Anna Swanwick 8vo cloth, pp xvi and 290 1846 6s

Taft.—**A PRACTICAL TREATISE ON OPERATIVE DENTISTRY.** By J. Taft, Professor of Operative Dentistry in the Ohio College of Dental Surgery. 8vo pp 384 With 80 illustrations Cloth 1859 15s

Taney.—**HABEAS CORPUS** The Proceedings in the Case of John Merryman, of Baltimore County, Maryland, before the Honourable Roger Brooke Taney, Chief Justice of the Supreme Court of the United States 8vo sewed, pp 24 1861 1s

Taylor.—**A RETROSPECT OF THE RELIGIOUS LIFE OF ENGLAND;** or, the Church, Puritanism, and Free Inquiry. By J J Taylor, B A New Revised Edition Large post 8vo, cloth, pp xii and 330 1853 7s 6d.

Taylor.—**TAYLOR'S SYSTEM OF SHORTHAND WRITING** Edited by Matthias Levy, author of "The History of Shorthand Writing" 8vo pp. iv. and 16, limp cloth 1862 1s 6d

Taylor.—**THE CLAIM OF ENGLISHWOMEN TO THE SUFFRAGE CONSTITUTIONALLY CONSIDERED** By Helen Taylor Reprinted from the "Westminster Review" 8vo pp 16, sewed 1867 1d

Taylor.—**THE PICTURE OF ST JOHN.** By Bayard Taylor 12mo cloth, pp vii and 220 1866 7s 6d

Taylor.—**THE POEMS OF BAYARD TAYLOR** Portrait Blue and Gold Series Third Series 24mo cloth, gilt edges, pp viii and 419. 1866. 5s.

TECHNOLOGICAL DICTIONARY · French—German—English, containing the Technical Terms used in Arts and Trades, Civil, Military, and Naval Architecture, Bridges and Roads, Railways, Mechanics, construction of Machines, Artillery, Navigation, Mines and Smelting Works, Mathematics, Physics, Chemistry, Mineralogy, etc., etc. Edited by C Rumpf and O Mothes, preceded by a Preface by Charles Karmarsch, Chief Director of the Polytechnic School of Hanover. In one vol 8vo pp vi and 590, cloth. 1868 10s 6d

TERRIEN and SAXTON.—LIBERIEN HAG AVIELEN, or, the Catholic Epistles and Gospels for the day up to Ascension. Translated for the first time into the Brehonec of Brittany. Also, in three parallel columns, a new version of the same Breizouner (commonly called Breton and Armorican), a version into Welsh, mostly new and closely resembling the Breton, and a version Gaelic, or MANX, or Cernaweg, with illustrative articles, by Christoll Terrien and Charles Waring Saxton, D D, Christ Church, Oxford. The penitential psalms are also added. Oblong Folio, pp 156, sewed. 1868 5s

TETRAGLOT.—NEW UNIVERSAL DICTIONARY OF THE ENGLISH, FRENCH, ITALIAN, AND GERMAN LANGUAGES, arranged after a new system. Small 8vo cloth 7s 6d

TEXAS ALMANAC (THE) FOR 1868, with Federal and State Statistics, historical, descriptive, and biographical sketches, etc., relating to Texas. 8vo pp 314, sewed. 1868 3s

THÉÂTRE FRANÇAIS MODERNE. A Selection of Modern French Play s Edited by the Rev P H Ernest Brette, B D, Head Master of the French School in Christ's Hospital, Charles Cassal, LL D, Professor in University College, London, and Theodore Karcher, LL B, of the Royal Military Academy, Woolwich, former and present examiners in the University of London, and for the Civil Service of India. First Series, in one vol crown 8vo cloth 6s. Containing :—

CHARLOTTE CORDAY, a Tragedy. By F Ponsard. Edited with English Notes and Notice on Ponsard, by Professor C Cassal, LL D of University College, London. Pp xii and 134

DIANE, a Drama in verse. By Emile Auger. Edited with English Notes and Notice on Auger, by Theodore Karcher, LL B, of the Royal Military Academy and the University of London. Pp xiv and 145

LE VOYAGE À DIEPPE, a Comedy in prose. By Wafflard and Fulgence. Edited, with English Notes, by the Rev P H Ernest Brette, B D, of Christ's Hospital and the University of London. Pp 104

THE BOKE OF NURTURE. By John Russell, about 1460—1470. Anno Domini. The Boke of Kernynge. By Wynkyn de Worde, Anno Domini 1513. The Boke of Nurture. By Hugh Rhodes, Anno Domini 1577. Edited from the Originals in the British Museum Library, by Frederick J Furnivall, M A, Trinity Hall, Cambridge, Member of Council of the Philological and Early English Text Societies. 4to half-morocco, gilt top, pp xix and 146, 28, xxviii. and 56. 1867 \$1 11s 6d

THE DERBYITES AND THE COALITION. Parliamentary Sketches. Being a second edition of the "History of the Session 1852—1853." 12mo pp 222, cloth. 1854 2s 6d

THE TRUE INTERPRETATION OF THE AMERICAN CIVIL WAR, and of England's Cotton Difficulty or Slavery, from a different Point of View, showing the relative Responsibilities of America and Great Britain. By Onesimus Secundus. 8vo sewed, pp iv and 47. 1863 1s

THE VISION OF WILLIAM CONCERNING PIERS PLOWMAN, together with Vita de Dowel, Dobet et Dobest, secundum wit et resoun By William Langland (about 1362-1380 anno domini) Edited from numerous Manuscripts, with Prefaces, Notes, and a Glossary By the Rev Walter W. Skeat, M A Pp. xlv and 158, cloth 1867 Vernon Text, Text A 7s 6d

Θεία (ἡ) Λειτουργία τοῦ ἐν ἀγίοις πατρός ἡμῶν Ἰωάννου τοῦ Χρυσόστομου Παραφρασθεῖσα κατὰ τὸ κείμενον τὸ ἐκδοθέν ἐγκρίσει τῆς ἱεράς συνόδου τοῦ βασιλείου τῆς Ἑλλάδος 8vo pp 76, cloth 1865 3s 6d

Thom.—ST PAUL'S EPISTLES TO THE CORINTHIANS An attempt to convey their Spirit and Significance By the Rev. John Hamilton Thom Post 8vo cloth, pp xii and 408 1851 7s

Thomas.—A COLLECTION OF SOME OF THE MISCELLANEOUS ESSAYS ON ORIENTAL SUBJECTS (Published on various occasions) By Edward Thomas, Esq, late of the East India Company's Bengal Civil Service Contents—On Ancient Indian Weights, The Earliest Indian Coinage, Bactrian Coins, On the Identity of Xandrames and Krananda, Note on Indian Numerals, On the Coins of the Gupta Dynasty, Early Armenian Coins, Observations Introductory to the Explanation of the Oriental Legends to be found on certain Imperial and Partho-Persian Coins, Sassanian Gems and early Armenian Coins, Notes on Certain unpublished Coins of the Sassanidæ, An Account of Eight Kufic Coins, Supplementary Contributions to the Series of the Coins of the Kings of Ghazni, Supplementary Contributions to the Series of the Coins of the Patan Sultans of Hindustan, The Initial Coinage of Bengal, introduced by the Muhammadans, on the conquest of the country, A D 600-800, A D 1203-1397 In one vol 8vo half-bound, gilt edges 1868

Thomas.—EARLY SASSANIAN INSCRIPTIONS, SEALS AND COINS. By Edward Thomas, Esq, late of the East India Company's Bengal Service 8vo pp viii and 138 With numerous woodcuts, a photograph of the Hâjîâbâd inscription, and a copper-plate of the Sassanian coins Cloth, 1868 7s 6d

Thomson.—INSTITUTES OF THE LAWS OF CEYLON By Henry Byerley Thomson, Second Puisne Judge of the Supreme Court of Ceylon In 2 vols, 8vo cloth, pp xx 647, and pp xx 713 With Appendices, pp 71 1866 £2 2s

Thomson.—THE AUTOBIOGRAPHY OF AN ARTIZAN By Christopher Thomson Post 8vo cloth, pp xii and 408 1847 6s

Thoreau.—A WEEK ON THE CONCORD AND MERRIMACK RIVERS By Henry D Thoreau 12mo cloth, pp 413 1862 7s 6d

Thoreau.—THE MAINE WOODS By Henry D Thoreau 12mo. cloth, pp vi and 328 1864 7s 6d

Thoreau.—EXCURSIONS 12mo cloth, pp 319 1864 7s 6d

Thoreau.—A YANKEE IN CANADA, with Anti-Slavery and Reform Papers By Henry D Thoreau 12mo cloth, pp 286 1866 7s 6d

Thoreau.—LETTERS TO VARIOUS PERSONS By Henry D Thoreau Edited by Ralph Waldo Emerson 16mo cloth, Pp 229 1865 7s 6d

A series of interesting letters selected by Mr Emerson, with an appendix containing nine charming poems

Thoreau.—WALDEN. By Henry D Thoreau 12mo cloth pp 357 1864 7s 6d

Thoughts OF A LIFETIME, or, my Mind—its contents An epitome of the leading questions of the day By the author of "Utopia at Home" Crown 8vo. pp ix and 220, cloth. 1868 3s 6d.

Thoughts ON RELIGION AND THE BIBLE By a Layman, an M A. of Trinity College, Dublin Second edition, revised and enlarged Crown 8vo. pp x. and 42, sewed 1865 1s

Thoughts ON THE ATHANASIAN CREED, ETC By a Layman 16mo. cloth, pp vi and 75 1866 2s

Three EXPERIMENTS OF LIVING Within the Means Up to the Means Beyond the Means Fcap 8vo, ornamental cover and gilt edges, pp 86 1848 1s

Ticknor.—A HISTORY OF SPANISH LITERATURE Entirely re-written By George Ticknor 3 vols crown 8vo pp xxiv 486, xiii. 506, xiv 524, cloth 1863 £1 4s

Tolhausen.—A SYNOPSIS OF THE PATENT LAWS OF VARIOUS COUNTRIES Comprising the following heads —1 Law, Date, and where recorded, 2 Kinds of Patents, 3 Previous Examination, 4 Duration, 5 Government Fees, 6 Documents Required, and where to be left, 7 Working and Extension, 8 Assignments, 9 Specifications, Inspection, and Copies of, 10 List of Patents delivered, 11 Specifications Published, 12 Originals of Specifications (Models) By Alexander Tolhausen, Ph D, Sworn Translator at the Imperial Court of Paris, Author of a Technological Dictionary in the English, French, and German Languages, etc 8vo sewed, pp 31 1857 1s

Torrens.—LANCASHIRE'S LESSON or, the Need of a Settled Policy in Times of Exceptional Distress By W T M Torrens, Author of "The Industrial History of Free Nations," "The Life of Sir James Graham," etc Crown 8vo cloth, pp viii and 191 1864 3s 6d

Toscani.—ITALIAN CONVERSATIONAL COURSE A new Method of Teaching the Italian Language, both Theoretically and Practically By Giovanni Toscani, Professor of the Italian Language and Literature in the City of London College, Royal Polytechnic Institution, etc 12mo cloth, pp viii and 249 1867 5s

Tosswill—THE BRITISH AND AMERICAN READY-RECKONER consisting of Tables showing the equivalent values in Currency and Sterling at any rate for Exchange, of the following articles —PRODUCE, comprising butter, cheese, bacon, hams, lard, tallow, grease, hops, seeds, tobacco, sugar, beeswax, or any article whereof the Standard is the pound in America and the cwt (of 112 lbs) in the British Isles, with a list of net freights Also cotton per lb — FLOUR, BEEF AND PORK, or any article sold in both countries by the same Standard.—WHEAT transferred from the bushel of 60 lbs to quarter of 480 lbs, likewise the equivalent value of the quarter and cental —INDIAN CORN transferred from the bushel of 56 lbs to the quarter of 480 lbs. Also freights of wheat and corn.—OIL CAKE AND DYE WOODS, allowing, where necessary, for the difference between the 2,000 lbs. and the gross ton —REFINED PETROLEUM transferred from the small or wine into the imperial gallon —CRUDE PETROLEUM transferred from the small gallon into the tun of 252 imperial or 303 small gallons. Also, Sterling Commission or Brokerage, showing the expense of placing any of the above merchandise "free on board" Computed by Edward B Tosswill, Author of "Produce Tables from par to 400 premium" Imperial 8vo cloth, pp x. and 133 1865 £1 1s

Towler.—**THE SILVER SUNBEAM** a Practical and Theoretical Text-book on Sun-Drawing and Photographic Printing, comprehending all the Wet and Dry Processes at present known By J Towler, M D, Prendergast Professor of Natural Philosophy Third Edition, enlarged. Crown 8vo cloth, pp viii and 443 1866 10s 6d

Towler.—**DRY PLATE PHOTOGRAPHY**, or, the Tannin Process made Simple and Practical for Operators and Amateurs By J Towler, M D 12mo sewed, pp 97 1865 4s

Towler.—**THE MAGIC PHOTOGRAPH**, with full Instructions How to Make it By J Towler, M D 12mo sewed, pp x 1866 1s

Triglot.—**A COMPLETE DICTIONARY, ENGLISH, GERMAN, AND FRENCH**, on an entirely new plan, for the use of the Three Nations In Three Divisions 1 vol small 4to, cloth, red edges 10s 6d

Trimen.—**RHOPALOCERA AFRICAE AUSTRALIS**, a Catalogue of South African Butterflies, comprising Descriptions of all the known Species, with Notices of their Larvæ, Pupæ, Localities, Habits, Seasons of Appearance, and Geographical Distribution By Roland Trimen, Member of the Entomological Society of London With Illustrations, by G H Ford 8vo cloth, pp iv and 353 1862-66 18s
Ditto Coloured, 25s

Trübner's AMERICAN AND ORIENTAL LITERARY RECORD A Monthly Register of the most Important Works published in North and South America, in India, China, and the British Colonies With Occasional Notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese and Russian Books The object of the Publishers in issuing this monthly publication is to give a full and particular account of every publication of importance issued in America and the East Vols 1 to 3 (36 numbers) from March, 1865, to July, 1868, small quarto, 6d per number Subscription 5s per annum Continued monthly
The object of the Publishers in issuing this monthly publication is to give a full and particular account of every publication of importance issued in America and in the East

Trübner's SERIES OF GERMAN PLAYS, for Studer^{to} of the German Language With Grammatical and Explanatory Notes By F Weinmann, German Master to the Royal Institution School, Liverpool, and G Zimmermann, Teacher of Modern Languages No I Der Vetter Comedy in three Acts, by Roderick Benedix 12mo cloth, pp 125 1863 2s 6d

Trübner's GOLD AND SILVER COINS (See under Current Gold and Silver Coins)

Trübner.—**TRUBNER'S BIBLIOGRAPHICAL GUIDE TO AMERICAN LITERATURE** A Classified List of Books published in the United States of America, from 1817 to 1857 With Bibliographical Introduction, Notes, and Alphabetical Index Compiled and Edited by Nicolas Trübner In 1 vol 8vo, half-bound, pp 750 1859 18s

This work, it is believed, is the first attempt to marshal the Literature of the United States of America during the last forty years, according to the generally received bibliographical canons The Librarian will welcome it, no doubt, as a companion volume to Brunet, Lowndes, and Ebert, whilst, to the bookseller, it will be a faithful guide to the American branch of English Literature—a branch which, on account of its rapid increase and rising importance, begins to force itself daily more and more upon his attention Nor will the work be of less interest to the man of letters inasmuch as it comprises complete Tables of Contents to all the more prominent Collections of the Americans, to the Journals, Memoirs, Proceedings, and Transactions of their learned Societies—and thus furnishes an intelligible key to a department of American scientific activity hitherto but imperfectly known and understood in Europe

OPINIONS OF THE PRESS

"It has been reserved for a foreigner to have compiled, for the benefit of European readers, a really trustworthy guide to Anglo American literature This honourable distinction has been fairly one by Mr Nicolas Trübner, the intelligent and well-known publisher in Paternoster-row That gentleman has succeeded in making a very valuable addition to bibliographical knowledge, in a quarter where it was much wanted."—*Universal Review*, Jan., 1859

"'Trübner's Bibliographical Guide to American Literature' deserves praise for the great care with which it is prepared, and the wonderful amount of information contained in its pages. It is compiled and edited by Mr. Nicolas Trübner, the publisher, of Paternoster-row. It comprises a classified list of books published in the United States during the last forty years, with Bibliographical Introduction, Notes and Alphabetical Index. The introduction is very elaborate and full of facts, and must be the work of a gentleman who has spared no pains in making himself master of all that is important in connection with American literature. It certainly supplies much information not generally known in Europe."—*Morning Star*, Jan. 31st, 1859

"Mr. Trübner deserves much credit for being the first to arrange bibliography according to the received rules of the art. He began the labour in 1855, and the first volume was published in that year, constituting, in fact, the earliest attempt, on this side of the Atlantic, to catalogue American books. The present volume, of course, is enlarged, and is more perfect in every respect. The method of classification is exceedingly clear and useful.

"In short, it presents the actual state of literature, as well as the course of its development from the beginning. Into the subject matter of this section we shall have to look hereafter, we are now simply explaining the composition of Mr. Trübner's most valuable and useful book."—*Spectator*, Feb. 5, 1859

"Mr. Trübner's book is by far the most complete American bibliography that has yet appeared, and displays an amount of patience and research that does him infinite credit. We have tested the accuracy of the work upon several points demanding much care and inquiry, and the result has always been satisfactory. Our American brethren cannot fail to feel complimented by the production of this volume, which in quantity almost equals our own London catalogue."—*The Bookseller*, Feb. 24th, 1859

"To say of this volume that it entirely fulfils the promise of its title-page, is possibly the highest and most truthful commendation that can be awarded to it. Mr. Trübner deserves however, something beyond general praise for the patient and intelligent labour with which he has elaborated the earlier forms of the work into that which it now bears. What was once but a scanty volume, has now become magnified, under his care, to one of considerable size, and what was once little better than a dry catalogue, may now take rank as a biographical work of first rate importance. His position as an American literary agent has, doubtless, been very favourable to Mr. Trübner, by throwing matter in its way, and he confesses, in his preface, that it is to this source that he is mainly indebted for the materials which have enabled him to construct the work before us. Mr. Trübner's object in compiling this book is, he states, two-fold. 'On the one hand, to suggest the necessity of a more perfect work of its kind by an American, surrounded as he necessarily would be, with the needful appliances, and, on the other, to supply to Europeans a guide to Anglo-American literature—a branch which, by its rapid rise and increasing importance, begins to force itself more and more on our attention. It is very modest in Mr. Trübner thus to treat his work as a mere suggestion for others. It is much more than this. It is an example which those who attempt to do anything more complete cannot do better than to follow a model, which they will do well to copy, if they would combine fulness of material with that admirable order and arrangement which so facilitates reference, and without which a work of this sort is all but useless.

"All honour, then, to the literature of Young America—for young she still is, and let her thank her stars for it—and all honour also, to Mr. Trübner, for taking so much pains to make us acquainted with it."—*The Critic*, March 19, 1859

"This is not only a very useful, because well executed, bibliographical work—it is also a work of much interest to all who are connected with literature. The bulk of it consists of a classified list, with date of publication, size, and price, of all the works, original or translated, which have appeared in the United States during the last forty years, and an alphabetical index facilitates reference to any particular work or author. On the merits of this portion of the work we cannot, of course, be expected to form a judgment. It would require something of the special erudition of Mr. Trübner himself, to say how far he has succeeded or fallen short of his undertaking—how few, or how many, have been his omissions. There is one indication, however, of his careful minuteness, which suggests the amount of labour that must have been bestowed on the work—namely, the full enumeration of all the contents of the various Transactions and Scientific Journals. Thus, 'the Transactions of the American Philosophical Society,' from the year 1789 to 1857—no index to which has yet appeared in America—are in this work made easy of reference, every paper of every volume being mentioned seriatim. The naturalist, who wishes to know what papers have appeared in the Boston Journal of Natural History during the last twenty years, that is, from its commencement, has only to glance over the five closely-printed pages of this guide to satisfy himself at once."—*The Saturday Review*, April 2, 1859

"We have never seen a work on the national literature of a people more carefully compiled than the present, and the bibliographical prolegomena deserves attentive perusal by all who would study either the political or the literary history of the greatest republic of the West."—*The Leader*, March 26th, 1859

"The subject of my letter to-day may seem to be of a purely literary character, but I feel justified to claim a more general interest for it. That subject is connected with the good reputation of the United States abroad. It is likewise connected with the general topic of my two former letters. I have spoken of the friends and the antagonists of the United States among European nations, and among the different classes of European society. I have stated that the antagonists are chiefly to be found among the aristocracy, not only of birth, but 'of

mind'—as it has been called—likewise, not only among the privileged classes, and those connected with the Government interests, but among those who live in the sphere of literature and art, and look down with contempt upon a society in which utilitarian motives are believed to be paramount. And I have asserted that, these differences in the opinions of certain classes left aside, the Germans, as a whole, take a more lively and a deeper interest in American affairs than in any other nation. Now, I am going to speak of a book just ready to leave the press of a London publisher, which while it is a remarkable instance of the truth of my assertion in reference to the Germans, must be considered as serving the interests of the United States, by promoting the good reputation of American life in an uncommon degree.

"The London book trade has a firm, Trübner and Co., of whose business transactions American literature, as well as literature on America, form a principal branch. It is the firm who have lately published the bibliography of American languages. Mr Nicolas Trübner is a German, who has never inhabited the United States and yet he risks his time, labour, and money, in literary publications, for which even vain endeavours would have been made to find an American publisher.

"The new publication of Mr Trübner, to which I have referred, is a large 8vo volume of 800 pages, under the title of 'Bibliographical Guide to American Literature, A classified List of Books published in the United States of America, from 1817 to 1857. With Bibliographical Introduction, Notes, and Alphabetical Index. Compiled and edited by Nicolas Trübner.'

"This last remark has but too much truth in it. The United States in the opinion of the great mass of even the well-educated people of Europe, is a country inhabited by a nation lost in the pursuit of material interest, a country in which the technically applicable branches of some sciences may be cultivated to a certain degree, but a country essentially without literature and art, a country not without newspapers—so much the worse for it—but almost without books. Now, here Mr Trübner, a German comes out with a list of American books, filling a thick volume, though containing American publications only, upward from the year 1817, from which time he dates the period of a more decided literary independence of the United States.

"Since no native-born, and even no adopted, American, has taken the trouble of compiling, arranging, digesting, editing, and publishing such a work, who else but a German could undertake it? who else among the European nations would have thought American literature worth the labour, the time, and the money? and, let me add, that a smaller work of a similar character 'The Literature of American Local History,' by the late Dr Hermann Ludewig, was the work of a German, likewise. May be that the majority of the American public will ascribe but an inferior degree of interest to works of this kind. The majority of the public of other nations will do the same as it cannot be everybody's business to understand the usefulness of bibliography, and of books containing nothing but the enumeration and description of books. One thing, however, must be apparent the deep interest taken by some foreigners in some of the more ideal spheres of American life, and if it is true, that the clear historical insight into its own development, ideal as well as material, is one of the most valuable acquisitions of a nation, future American generations will acknowledge the good services of those foreigners, who, by their literary application, contributed to avert the national calamity of the origin of the literary independence of America becoming veiled in darkness." *New York Daily Tribune*, Dec., 1858.

"It is remarkable and noteworthy that the most valuable manual of American literature should appear in London and be published by an English house. Trübner's Bibliographical Guide to American Literature is a work of extraordinary skill and perseverance giving an index to all the publications of the American press for the last forty years."—*Harper's Weekly*, March 28th, 1859.

"Mr Trübner deserves all praise for having produced a work every way satisfactory. No one who takes an interest in the subject of which it treats can dispense it with it, and we have no doubt that booksellers in this country will learn to consider it necessary to them as a shop manual, and only second in importance for the purposes of their trade, to the London Catalogue itself. That a foreigner, and a London bookseller, should have accomplished what Americans themselves have failed to do, is most creditable to the compiler. The volume contains 149 pages of introductory matter, containing by far the best record of American literary history yet published, and 521 pages of classed list of books, to which an alphabetical index of 23 pages is added. This alphabetical index alone may claim to be one of the most valuable aids for enabling the student of literary history to form a just and perfect estimate of the great and rising importance of Anglo-American literature, the youngest and most untrammelled of all which illustrate the gradual development of the human mind."—*The Press*, Philadelphia, Oct 11, 1858.

"We do not so much express the wish by this notice, that Mr Trübner may not find a public ungrateful for his labours, as congratulate especially American Bibliophiles, upon the advantages within their reach, by the acquisition and use of what Mr Trübner has so opportunely supplied."—*Washington National Intelligencer*, March 22nd, 1859.

"This volume contains a well classified list of books published in the United States of America during the last forty years, preceded by a tolerably full survey of American literary enterprise during the first half of the nineteenth century. The value of such a guide, in itself tolerably evident, becomes more so upon glancing over the five hundred and forty pages of close print which display the literary activity pervading the country of Prescott and Motley,

of Irving and Hawthorne, of Poe and Longfellow, of Story and Wheaton, of Moses Stuart and Channing. This volume will be useful to the scholar, but to the librarian it is indispensable."—*Daily News*, March 24th, 1859

"There are hundreds of men of moderate scholarship who would gladly stand on some higher and more assured point. They feel that they have acquired much information, but they also feel the need of that subtle discipline, literary education, without which all mere learning is the *rudis indigesta moles*, as much of a stumbling-block as an aid. To those in such a condition, works on bibliography are invaluable. For direction in classifying all reading, whether English or American, Allibone's Dictionary is admirable, but, for particular information as to the American side of the house, the recently published *Bibliographical Guide to American Literature*, by Nicholas Trübner of London, may be conscientiously commended. A careful perusal of this truly remarkable work cannot fail to give any intelligent person a clear and complete idea of the whole state of American book-making not only in its literary aspect, but in its historical, and, added to this, in its most mechanical details."—*Philadelphia Evening Bulletin*, March 5th, 1859

"But the best work on American bibliography yet published has come to us from London, where it has been compiled by the well known bibliophile, Trübner. The work is remarkable for condensation and accuracy, though we have noted a few errors and omissions, upon which we should like to comment, had we now space to do so."—*New York Times*, March 26th, 1859

"Some of our readers, whose attention has been particularly called to scientific and literary matters, may remember meeting, some years since, in this country, a most intelligent foreigner, who visited the United States for the purpose of extending his business connections, and making a personal investigation into the condition of literature in the New World. Mr. Nicholas Trübner—the gentleman to whom we have made reference—although by birth a German, and by education and profession a London bookseller, could hardly be called a 'stranger in America' for he had sent before him a most valuable 'letter of introduction,' in the shape of a carefully compiled register of American books and authors, entitled '*Bibliographical Guide to American Literature*,' etc., pp. xxxii, 108. This manual was the germ of the important publication, the title of which the reader will find at the commencement of this article. Now, in consequence of Mr. Trübner's admirable classification and minute index, the inquirer after knowledge has nothing to do but copy from the *Bibliographical Guide* the titles of the American books which he wishes to consult, despatch them to his library by a messenger, and in a few minutes he has before him the coveted volumes, through whose means he hopes to enlarge his acquisitions. Undoubtedly it would be a cause of well-founded reproach, of deep mortification to every intelligent American, if the arduous labours of the learned editor and compiler of this volume (whom we almost hesitate to call a foreigner), should fail to be appreciated in a country to which he has, by the preparation of this valuable work, proved himself so eminent a benefactor."—*Pennsylvania Enquirer*, March 26th, 1859

"The editor of this volume has acquired a knowledge of the productions of the American press which is rarely exhibited on the other side of the Atlantic, and which must command the admiration of the best informed students of the subject in this country. His former work on American bibliography, though making no pretensions to completeness, was a valuable index to various branches of learning that had been successfully cultivated by our scholars but, neither in comprehensiveness of plan nor thoroughness of execution, can it be compared to the elaborate and minute record of American literature contained in this volume. The duty of the editor required extensive research, vigilant discrimination, and untiring diligence, and in the performance of his task we are no less struck with the accuracy of detail than with the extent of his information. The period to which the volume is devoted, comprises only the last forty years, but within that time the literature of this country has received its most efficient impulses, and been widely unfolded in the various departments of intellectual activity. If we were permitted to speak in behalf of American scholars, we should not fail to congratulate Mr. Trübner on the eminent success with which he has accomplished his plan, and the ample and impartial justice with which he has registered the productions of our native authorship. After a careful examination of his volume, we are bound to express our high appreciation of the intelligence, fairness, and industry which are conspicuous in its pages, for exactness and precision it is no less remarkable, than for extent of research, few, if any, important publications are omitted on its catalogue, and although, as is inevitable in a work of this nature, an erroneous letter has sometimes crept into a name, or an erroneous figure into a date, no one can consult it habitually without learning to rely on its trustworthiness, as well as its completeness."—*Harper's Magazine*, April, 1859

"Nor is the book a dry catalogue only of the names and contents of the publications of America. Prefixed to it are valuable bibliographical prolegomena, instructive to the antiquary, as well as useful to the philologist. In this portion of the work, Mr. Trübner had the assistance of the late Dr. Ludwig, whose early death was a great loss to philological science. Mr. Moran, the assistant-secretary to the American Legation, has added to the volume a historical summary of the literature of America, and Mr. Edward Edwards is responsible for an interesting account of the public libraries of the United States. To Mr. Trübner's own careful superintendence and hard work, however, the student must ever remain indebted for one of the most useful and well-arranged books on bibliographical lore ever published. In addition to this, it is right to congratulate Mr. Trübner on the fact, that his present work confirms the opinion passed on his '*Bibliotheca Glothica*,' that among the booksellers themselves honourable literary eminence may exist, without clashing with business arrangements. The booksellers of old were authors, and Mr. Trübner emulates their example."—*Morning Chronicle*, March 22nd, 1859

"Mr Trübner, who is not only a bibliophile but a bibliophile, has, in this work, materially increased the claim which he had already upon the respect of all book-lovers everywhere, but especially in the United States, to whose literature he has now made so important and useful a contribution. So much larger than a former book, under a similar title, which he published in 1855, and so much more ample in every respect, the present constitutes a new implement for our libraries, as well as the most valuable existing aid for those students who, without libraries, have an interest in knowing their contents."—*Baltimore American*, 2nd April, 1859

"Lastly, published only the other day, is Trübner's Bibliographical Guide to American Literature, which gives a classed list of books published in the United States during the last forty years, with bibliographical introduction, notes, and Alphabetical index. This octavo volume has been compiled and edited by Mr Nicolas Trübner, the well-known head of one of the great foreign publishing and importing houses of London, who is also editor of Ludewig and Turner's Literature of American Aboriginal Languages. Besides containing a classed list of books, with an alphabetical index, Mr Trübner's book has an introduction, in which, at considerable fullness, he treats of the history of American literature, including newspapers, periodicals, and public libraries. It is fair to state that Mr Trübner's Bibliographical Guide was published subsequent to Allibone's Dictionary, but printed off about the same time"—*Philadelphia Press*, April 4th, 1859

"This is a valuable work for book buyers. For its compilation we are indebted to a foreign bibliomaniac, but one who has made himself familiar with American literature, and has possessed himself of the most ample sources of information. The volume contains—I Bibliographical Prolegomena, II Contributions towards a History of American Literature, III Notices of Public Libraries of the United States. These three heads form the introduction, and occupy one hundred and fifty pages. IV Classed list of books, V Alphabetical list of authors. This plan is somewhat after that adopted in Watts' celebrated 'Bibliotheca Britannica,' a work of immense value, whose compilation occupied some forty years. The classed portion of the present work enables the reader to find readily the names of all books on any one subject. The alphabetical index of authors enables the reader to ascertain instantly the names of all authors and of all their works, including the numerous periodical publications of the last forty years. Mr Trübner deserves the thanks of the literary world for his plan, and its able execution."—*New York Courier and Enquirer*, April 11th, 1859

"L'auteur, dans une préface de dix pages, expose les idées qui lui ont fait entreprendre son livre, et le plan qu'il a cru devoir adopter. Dans une savante introduction, il fait une revue critique des différentes ouvrages relatifs à l'Amérique, il signale ceux qui ont le plus contribué à l'établissement d'une littérature spéciale Américaine, et il en fait l'histoire, cette partie de son travail est destinée à lui faire honneur, elle est méthodiquement divisée en période coloniale et en période Américaine et renferme sur les progrès de l'imprimerie en Amérique, sur le salaire des auteurs, sur le commerce de la librairie, les publications périodiques, des renseignements très intéressants, que l'on est heureux de trouver réunis pour la première fois. Cette introduction, qui n'a pas moins de 150 pages, se termine par une table statique de toutes les bibliothèques publiques des différents États de l'Union.

"Le catalogue méthodique et raisonné des ouvrages n'occupe pas moins de 521 pages, il forme 32 sections consacrées chacune à l'une des branches des sciences humaines; celle qui donne la liste des ouvrages qui intéressent la géographie et les voyages (section xvi) comprend près de 600 articles, et parmi eux on trouve l'indication de plusieurs ouvrages dont nous ne soupçonnions même pas l'existence en Europe. Un index général alphabétique par noms d'auteurs qui termine ce livre, permet d'abréger des recherches souvent bien pénibles. Le guide bibliographique de M. Trübner est un monument élevé à l'activité scientifique et littéraire Américaine et comme tel, il est digne de prendre place à côté des ouvrages du même genre publiés en Europe par les Brunet, les Lowndes, et les Ebert. (V A. Maite Brun)"—*Nouvelles Annales des Voyages*, April, 1859

TUDER.—MY OWN PHILOLOGY By A. Tuder. In Two Parts. 8vo pp iv and 40, 60, sewed 1866 1s each

TWENTY-FIVE YEARS' CONFLICT IN THE CHURCH, AND ITS REMEDY. 12mo sewed, pp viii and 70 1855 1s 6d

UHLEMANN'S SYRIAC GRAMMAR Translated from the German by Enoch Hutchinson. 8vo cloth, pp 368 1855 18s

ULLMANN.—THE WORSHIP OF GENIUS, AND THE DISTINCTIVE CHARACTER OR ESSENCE OF CHRISTIANITY By Professor C. Ullmann. Translated by Lucy Sandford. Post 8vo cloth, pp 116 1840 3s 6d

UNITED STATES CONSULAR REGULATIONS A Practical Guide for Consular Officers, and also for merchants, shipowners, and masters of American vessels, in all their consular transactions. Third edition, revised and enlarged. 8vo pp 684, cloth. 1867 21s

United States PATENT LAW (The) Instructions how to obtain Letters Patent for new inventions, including a variety of useful information concerning the rules and practice of the Patent Office, how to sell patents, how to secure foreign patents, forms for assignments and licenses, together with engravings and descriptions of the condensing steam-engine, and the principal mechanical movements, valuable tables, calculations, problems, etc., etc. By Munn, and Co, Solicitors of Patents, No 37, Park Row, New York. Third edition, 12mo, pp 108, cloth 1867 1s 6d

Unity, DUALITY, AND TRINITY OF THE GODHEAD (a Discussion among upwards of 250 theological enquirers, clergymen, dissenting ministers and laymen, on the) With digressions on the creation, fall, incarnation, atonement, resurrection, and infallibility of the Scriptures, inspiration, miracles, future punishments, revision of the Bible, etc. The press corrected by Ranley, the Reporter of the discussion 8vo pp 206, cloth 1864 6s

Unity (The) OF TRUTH A Devotional Diary, compiled from the Scripture and other sources By the Author of "Visiting my Relations" 18mo cloth, pp iv 138 1867 2s

Universal CORRESPONDENCE IN SIX LANGUAGES English, German, French, Dutch, Italian, and Spanish 2 vols 8vo cloth, pp 664 and 660 1865 20s

Universal CHURCH (The), its Faith, Doctrine, and Constitution. Crown 8vo cloth, pp iv and 398 1866 6s

Upper RHINE (The) Illustrating its finest Cities, Castles, Ruins, and Landscapes From drawings by Messrs Rohbock, Louis and Julius Lange, engraved by the most distinguished artists With a historical and topographical text Edited by Dr Gaspey 8vo pp 496 With 134 steel-plate illustrations, cloth 1859 £2 2s

Uricoechea. — **MAPOTECA COLOMBIANA** Catalogo de Todos los Mapas, Planos, Vistas, etc, relativos a la América-Española, Brasil, e Islas adyacentes Arreglada cronologicamente i precedida de una introduccion sobre la historia cartografica de América Por el Doctor Ezequiel Uricoechea, de Bogotá, Nueva Granada One vol 8vo cloth, pp 232 1860 6s

Uriel, AND OTHER POEMS. 12mo cloth. 2s. 6d

Uriel.—**POEMS** By the Author of Uriel Second Edition 12mo. cloth, pp 169 1857 2s

Urquhart.—**PROGRESS OF RUSSIA** in the West, North, and South, by Opening the Sources of Opinion, and appropriating the Channels of Wealth and Power By David Urquhart Fifth edition, pp 490, with Map, 12mo stiff cover 1852 1s 6d

Urquhart.—**RECENT EVENTS IN THE EAST** Letters, Essays, etc. By David Urquhart 12mo pp 312, 1853 1s 6d

Urquhart—**THE WAR OF IGNORANCE**, its Progress and Results : a Prognostication and a Testimony By David Urquhart 8vo 1854 1s

Urquhart.—**THE OCCUPANTS OF THE CRIMEA** An Appeal from To-day and To-morrow By David Urquhart 8vo sewed. 1854. 6d

Urquhart.—**THE HOME FACE OF THE "FOUR POINTS."** By David Urquhart 8vo pp 32 1854 1s

Valetta.—*Ὁμήρου βίος καὶ ποιήματα. Πραγματεία ἱστορικὴ καὶ κριτικὴ.* ὑπὸ Ἰωάννου Ν Βαλέττα (The Life and Poems of Homer A Historical and Critical Essay By John N Valetta) 1 vol. 4to pp xii. and 403, with an illustration, sewed, 1866 21s

Valetta.—*Φωτίου τοῦ σοφωτάτου καὶ ἀγιωτάτου Πατριάρχου Κωνσταντινουπόλεως Ἐπιστολαὶ Αἱ δύο τοῦ αὐτοῦ παρήρηται πονημάτων Α Ἐρωτήματα δέκα σὺν ἰσiais ταῖς ἀποκρισεῖν, ἧτοι συναγωγὰ καὶ ἀποδείξεις ἀκριβεῖς, συνειλεγμέναι ἐκ τῶν συνωδικῶν καὶ ἱστορικῶν γραφῶν περὶ Ἐπισκοπῶν καὶ Μητροπολιτῶν, καὶ λοιπῶν ἐτέρων ἀναγκαιῶν ζητημάτων Β Κρίσεις καὶ ἐπιλύσεις πέντε κεφαλαίων, τῷ Θεοφιλεστάτῳ, ὁσιωτάτῳ Λέοντι Ἀρχιεπισκόπῳ Καλαβρίας Μετὰ προλεγομένων περὶ τοῦ βίου καὶ τῶν συγγραμμάτων Φωτίου κ τ α ὑπὸ Ἰωάννου Ν Βαλέττα* (The Epistles of Photius, the wisest and holiest Patriarch of Konstantinople To which are attached two works of the same author 1 Ten Questions with their answers, viz, collections and accurate descriptions gathered from the synodical and historical writings on the Bishops and Metropolitans 2 Sentences and Interpretations, in five chapters, addressed to Leon, the Archbishop of Calabria With an Introduction on the Life and Writings of Photius By John N Valetta) 1 vol 4to pp 581 sewed 1864 £1 10s

Van der Tuuk.—*OUTLINES OF A GRAMMAR OF THE MALAGASY LANGUAGE* By H N Van der Tuuk 8vo sewed, pp 28 1866 1s

Van der Tuuk.—*SHORT ACCOUNT OF THE MALAY MANUSCRIPTS* belonging to the Royal Asiatic Society By H N Van Der Tuuk 8vo sewed, pp 51 1866 1s

Van de Weyer.—*CHOIX D'OPUSCULES PHILOSOPHIQUES, HISTORIQUES, POLITIQUES ET LITTÉRAIRES* de Sylvain Van de Weyer Précédés d'Avant-propos de l'Editeur Première Série

Table de Matières

1 Le Roi Cobden.

2 Lettres sur les Anglais qui ont écrit en Français

3 Discours sur l'Histoire de la Philosophie

4 Moyen facile et économique d'être bienfaisant, proposé aux jeunes Gens, et suivi de Pensées diverses

5 Lettre à M Ernst Munch

Crown 8vo pp 374 Roxburghe style 1863 10s 6d

Ditto Ditto Seconde Série (In the Press)

Van Laun (HENRI).—*GRAMMAR OF THE FRENCH LANGUAGE*

Parts I and II Accidence and Syntax In one vol crown 8vo cloth, pp 151 and 117 5th edition 1867 4s

Part III Exercises 4th Ed Crown 8vo cloth pp xii. and 285 1866 3s 6d

Van Laun.—*LEÇONS GRADUÉES DE TRADUCTION ET DE LECTURE, or, Graduated Lessons in Translation and Reading, with Biographical Sketches, Annotations on History, Geography, Synonyms and Style, and a Dictionary of Words and Idioms* By Henri Van Laun 12mo cloth, pp vi. and 476 1863 5s

Varnhagen.—*AMÉRIGO VESPUCCI* Son caractère, ses écrits (même les moins authentiques), sa vie et ses navigations, avec une carte indiquant les routes Par F A de Varnhagen, Ministre du Brésil au Pérou, Chili et Ecuador, etc Small Folio, pp 120, boards 1865 14s

Varnhagen.—*LA VERDADERA GUANAHANI DE COLON* Memoria comunicada a la facultad de humanidades Por Don Francisco Ad de Varnhagen, e impresa en el tomo xxvi de los anales de Chile (Enero de 1864) 8vo pp xiv, with a map of the Bahaman and Antillan Archipelago, sewed, 1864 2s 6d

Velasquez and Simonne's *NEW METHOD TO READ, WRITE, AND SPEAK THE SPANISH LANGUAGE* Adapted to Ollendorff's System Post 8vo. pp 558, cloth 1866 6s

Key Post 8vo pp 174, cloth 4s

Velasquez.—A DICTIONARY OF THE SPANISH AND ENGLISH LANGUAGES For the Use of Young Learners and Travellers. By M Velasquez de la Cadena In Two Parts I Spanish-English. II English-Spanish. 12mo. pp 680, cloth 1864 12s

Velasquez.—A PRONOUNCING DICTIONARY OF THE SPANISH AND ENGLISH LANGUAGES Composed from the Dictionaries of the Spanish Academy, Terreo, and Salvá, and Webster, Worcester, and Walker Two Parts in one thick volume By M Velasquez de la Cadena Royal 8vo pp 1,280, cloth 1866 25s

Velasquez.—AN EASY INTRODUCTION TO SPANISH CONVERSATION, containing all that is necessary to make a rapid progress in it Particularly designed for persons who have little time to study, or are their own instructors By M Velasquez de la Cadena New edition, revised and enlarged 12mo. pp 160, cloth 1863 2s 6d

Velasquez.—NEW SPANISH READER Passages from the most approved authors, in Prose and Verse Arranged in progressive order With Vocabulary Post 8vo pp 352, cloth 1866 6s 6d

Vera.—PROBLÈME DE LA CERTITUDE By Professor A Vera. 8vo pp 220 1845 3s

Vera.—PLATONIS ARISTOTELIS ET HEGELII DE MEDIO TERMINO DOCTRINA. By Professor A Vera 8vo pp 45 1845 1s 6d

Vera.—INQUIRY INTO SPECULATIVE AND EXPERIMENTAL SCIENCE. By Professor A Vera 8vo pp 68 1856 3s 6d

Vera.—LOGIQUE DE HÉGEL, traduite pour la première fois et accompagnée d'une introduction et d'un commentaire perpétuel 2 volumes 8vo pp 750 By Professor A Vera 1859 12s

Vera.—L'HÉGÉLIANISME ET LA PHILOSOPHIE By Professor A. Vera 8vo pp 226 1861 3s 6d

Vera.—MÉLANGES PHILOSOPHIQUES (containing Papers in Italian and French By Professor A Vera 8vo pp 304 1862 5s

Vera.—PROLUSIONI ALLA STORIA DELLA FILOSOFIA E DALLA FILOSOFIA DELLA STORIA By Professor A Vera 8vo pp 87 1863 2s

Vera.—INTRODUCTION À LA PHILOSOPHIE DE HÉGEL Deuxième édition, revue et augmentée de Notes et d'une Préface By Professor A Vera 8vo pp 418 (The first edition appeared in 1854) 1864 6s

Vera.—ESSAIS DE PHILOSOPHIE HÉGÉLIENNE, contenant la Peine de Mort, Amour et Philosophie, et Introduction à la Philosophie By Professor A Vera 12mo pp 203 1864 2s 6d

Vera.—PHILOSOPHIE DE LA NATURE DE HÉGEL, traduite pour la première fois et accompagnée d'une introduction et d'un commentaire perpétuel By Professor A Vera 3 volumes 8vo pp 1637 1863, 1864, and 1865 24s.

Vera.—PHILOSOPHIE DE L'ESPRIT DE HÉGEL, Traduite pour la première fois et accompagnée de deux Introductions et d'un Commentaire Perpétuel Par A Vera Tome premier 8vo sewed, pp cxii and 471 1867 12s

Verkrutzen.—A TREATISE ON MUSLIN EMBROIDERY in its Various Branches, including Directions for the different Styles of this Work, with eight beautiful Illustrations, a Receipt to get up Embroidery, etc By T A. Verkrutzen, author of a Treatise on Berlin Wool and Colours Oblong, sewed, pp 26 1861 1s

Verkrutzen.—A TREATISE ON BERLIN WOOL AND COLOURS; Needlework, Muslin, Embroidery, Potchomanie, Diaphanie, and Japanerie, for the use of Dealers and Amateurs in Fancy Work By T A Verkrutzen 4to. pp 32 1857 1s

Versmann and Oppenheim.—ON THE COMPARATIVE VALUE OF CERTAIN SALTS FOR RENDERING FABRICS NON-INFLAMMABLE, being the substance of a paper read before the British Association, at the meeting in Aberdeen, September 15th, 1859 By Fred Versmann, F C S, and Alphons Oppenheim, Ph D, A C S 8vo pp 32, sewed. 1859 1s

Vickers.—IMAGINISM AND RATIONALISM An Explanation of the Origin and Progress of Christianity By John Vickers. Post 8vo cloth, pp viii. and 432 1867 7s 6d

Villars (De) —MÉMOIRES DE LA COUR D'ESPAGNE SOUS LE RÈGNE DE CHARLES II 1678—1682 Par le Marquis de Villars Small 4to pp xl and 382, cloth 1861 30s

Vishnu Purana.—A SYSTEM OF HINDU MYTHOLOGY AND TRADITION Translated from the original Sanskrit, and illustrated by Notes derived chiefly from other Puranas By the late Horace Hayman Wilson, M A, F R S, thoroughly revised and edited, with Notes, by Dr Fitzedward Hall In 5 vols. 8vo Vol. I pp 340 Vol. II pp 348 Vol. III pp 348 10s 6d each (Vols IV and V in the press)

Voice FROM MAYFAIR (A) 8vo pp 58, sewed 1868. 4d

Volpe.—AN ITALIAN GRAMMAR By Girolamo Volpe, Italian Master at Eton College For the Use of Eton Crown 8vo cloth, pp 242 1863 4s 6d

Volpe.—A KEY to the Exercises of Volpe's Italian Grammar. 12mo sewed, pp 18 1863 1s

Von Cotta.—GEOLOGY AND HISTORY a Popular Exposition of all that is known of the Earth and its Inhabitants in Pre-historic Times By Bernhard Von Cotta, Professor of Geology at Freiburg Post 8vo cloth, pp iv and 84 1865 2s

Voysey.—DOGMA VERSUS MORALITY A Reply to Church Congress By Charles Voysey, B A Post 8vo sewed, pp 12 1866 3d

Voysey.—THE SLING AND THE STONE By Charles Voysey, B A, St. Edmund Hall, Oxford, Incumbent of Healaugh Volume I (12 numbers for 1866) Crown 8vo cloth 1866 6s

Voysey.—THE SLING AND THE STONE By Charles Voysey, B.A. Volume II (12 numbers for 1867) 8vo cloth, pp 176 1867 7s 6d

Voysey.—HUMANITY *versus* BARBARISM IN OUR THANKSGIVING By Charles Voysey, B A, St Edmund Hall, Oxford, Incumbent of Healaugh, Tadcaster 8vo, pp 12 1868 3d

Wade.—WÉN-CHIEN TzŪ-ERH CHI A Series of Papers selected as specimens of documentary Chinese, designed to assist Students of the language, as written by the officials of China. Vol I and Part I of the Key By Thomas Francis Wade, C B, Secretary to Her Britannic Majesty's Legation at Peking 4to, half-cloth, pp xii and 455, and iv, 72 and 52 1867 £1 16s

Wade.—YU-YEN TzŪ-ERH CHI A progressive course, designed to assist the Student of Colloquial Chinese, as spoken in the Capital and the Metropolitan Department In Eight Parts, with Key, Syllabary, and Writing Exercises By Thomas Francis Wade, C B, Secretary to Her Britannic Majesty's Legation, Peking 3 vols 4to Progressive Course, pp xx 296 and 16, Syllabary, pp 126 and 36, Writing Exercises, pp 48, Key, pp 174 and 140, sewed 1867 £4

Wafflard and Fulgence.—*LE VOYAGE À DIEPPE. A Comedy in Prose* By Wafflard and Fulgence Edited, with English Notes, by the Rev P H. Ernest Brette, B D, of Christ's Hospital, and the University of London. Crown 8vo cloth, pp 104 1867 2s 6d.

Wake.—*CHAPTERS ON MAN. With the Outlines of a Science of comparative Psychology* By C Staniland Wake, Fellow of the Anthropological Society of London Crown 8vo cloth, pp viii and 344 1868 7s 6d

Wanklyn and Chapman.—*WATER ANALYSIS A Practical Treatise on the examination of potable water* By J Alfred Wanklyn, M R C S, Professor of Chemistry in London Institution, and Ernest Theophron Chapman Crown 8vo cloth, pp x and 104 1868 5s

Ware.—*SKETCHES OF EUROPEAN CAPITALS.* By William Ware, Author of "Zenobia, or, Letters from Palmyra," "Aurehan," etc 8vo pp 124 1851. 1s

Warning; OR, *THE BEGINNING OF THE END* By the Author of "Who am I?" 1 vol, 8vo cloth 2s

Watson.—*INDEX TO THE NATIVE AND SCIENTIFIC NAMES OF INDIAN AND OTHER EASTERN ECONOMIC PLANTS AND PRODUCTS*, originally prepared under the authority of the Secretary of State for India in Council By John Forbes Watson, M A, M D, F L S, F R A S, etc, Reporter on the Products of India Imperial 8vo cloth, pp 650 1868. £1 11s 6d

Watson.—*THEORETICAL ASTRONOMY*, relating to the motions of the heavenly bodies revolving around the sun in accordance with the law of universal gravitation, embracing a systematic derivation of the formulæ for the calculation of the geocentric and heliocentric places, for the determination of the orbits of Planets and Comets, for the correction of approximate elements, and for the computation of special perturbation, together with the theory of the combination of observations, and the method of least squares With numerical examples and auxiliary tables. By James C Watson, Director of the Observatory at Ann Arbor, and Professor of Astronomy in the University of Michigan 8vo cloth, pp 662 1868 £1 18s

Watts.—*ESSAYS ON LANGUAGE AND LITERATURE* By Thomas Watts, of the British Museum Reprinted, with Alterations and Additions, from the "Transactions of the Philological Society," and elsewhere 1 vol. 8vo (In preparation)

Watts and Doddridge.—*HYMNS FOR CHILDREN* Revised and altered, so as to render them of general use By Dr Watts To which are added Hymns and other Religious Poetry for Children By Dr. Doddridge. Ninth edition 12mo pp 48, stiff covers 1837 2d

Way (THE) TO HAVE PEACE By S. E. De M 12mo sewed, pp 16 1856 2d

Way (THE) OF TRUTH, or, a Mother's Teachings from the Bible 12mo cloth, pp iv and 202 1867 2s

Wedgwood.—*The Principles of Geometrical Demonstration, reduced from the Original Conception of Space and Form* By H Wedgwood, M A 12mo cloth, pp 48 1844 2s

Wedgwood.—*ON THE DEVELOPMENT OF THE UNDERSTANDING* By Hensleigh Wedgwood, A M 12mo cloth, pp 133 1848 3s

Wedgwood.—**THE GEOMETRY OF THE THREE FIRST BOOKS OF EUCLID.**
By Direct Proof from Definitions Alone With an Introduction on the Principles of the Science By Hensleigh Wedgwood, M A 12mo cloth, pp 104
1856 3s

Wedgwood.—**ON THE ORIGIN OF LANGUAGE.** By Hensleigh Wedgwood,
M A, late Fellow of Christ College, Cambridge. 12mo. cloth, pp 166 1866
3s 6d

Wedgwood.—**A DICTIONARY OF THE ENGLISH LANGUAGE** By Hensleigh Wedgwood, M A, late Fellow of Christ's College, Cambridge Vol I (A to D) 8vo cloth, pp xxiv 508, 14s, Vol II (E to P) 8vo cloth, pp 578, 14s, Vol III, Part I (Q to Sy), 8vo pp 366, 10s 6d, Vol III, Part II (T to W) 8vo, pp 200, 5s 6d complete the Work 1859 to 1865 Price of the complete work, 44s

"Dictionaries are a class of books not usually esteemed light reading, but no intelligent man were to be pitied who should find himself shut up on a rainy day in a lonely house in the dreariest part of Salisbury Plain, with no other means of recreation than that which Mr Wedgwood's Dictionary of Etymology could afford him He would read it through from cover to cover at a sitting, and only regret that he had not the second volume to begin upon forthwith It is a very able book, of great research, full of delightful surprises, a repertory of the fairy tales of linguistic science"—*Spectator*

Wékey.—**A GRAMMAR OF THE HUNGARIAN LANGUAGE,** with appropriate exercises, a copious vocabulary, and specimens of Hungarian poetry By Sigmund Wékey, late Aide-de-Camp to Kossuth 12mo sewed, pp viii and 150 1852 4s 6d

Weller.—**AN IMPROVED DICTIONARY, English and French, and French and English,** drawn from the best Sources extant in both Languages, in which are now first introduced many Technical, Scientific, Legal, Commercial, Naval, and Military Terms, and to which are added, Separate Vocabularies of Engineering and Railway Terms, of those descriptive of Steam Power and Steam Navigation of Geographical Names, and those of Ancient Mythology, and of Persons of Classical Antiquity, and of Christian Names in present use, together with an English Pronouncing Dictionary for the use of Foreigners By Edward Weller, late Professor of the Athenæum and Episcopal College of Bruges Royal 8vo cloth, pp 384 and 340 1864 7s 6d

What is Truth? Post 8vo pp 124, cloth. 1854 3s.

Wheeler.—**THE HISTORY OF INDIA** By J Talboys Wheeler, Assistant Secretary to the Government of India in the Foreign Department, Secretary to the Indian Record Commission, Author of "The Geography of Herodotus," etc Vol I containing the Vedic Period and the Mahá Bhārata With a Map of Ancient India to illustrate the Maha Bhārata 8vo cloth, pp lxxv and 576 1867 18s

The Second Volume containing the Rámayana in the Press

Wheeler.—**HISTORICAL SKETCHES OF NORTH CAROLINA,** from 1584 to 1851 Compiled from original records, official documents, and traditional statements With biographical sketches of her distinguished statesmen, jurists, lawyers, soldiers, divines, etc By John H Wheeler Illustrated with engravings Vol I, 8vo cloth, pp xxii and 480 1851 15s

Whildin.—**MEMORANDA OF THE STRENGTH OF MATERIALS USED IN ENGINEERING CONSTRUCTION** Compiled and edited by J K Whildin, Civil Engineer Second Edition 8vo cloth, pp 62 1867 8s

Whipple.—**LITERATURE AND LIFE** Lectures by E P Whipple, Author of "Essays and Reviews" 8vo sewed, pp 114 1851 1s

Whipple.—**CHARACTER AND CHARACTERISTIC MEN.** By Edwin P. Whipple 12mo cloth, pp 324 1866 9s

Whitney.—**LANGUAGE AND THE STUDY OF LANGUAGE.** A Course of Lectures on the Principles of Linguistic Science By William Dwight Whitney, Professor of Sanskrit in Yale College, New Haven, U S A. Crown 8vo cloth, pp 500 1868 10s 6d

Whittier.—**SNOW BOUND** A Winter Idyl. By John Greenleaf Whittier 12mo cloth, pp 52 1866 6s

Whittier.—**THE POETICAL WORKS OF JOHN GREENLEAF WHITTIER,** Complete in 2 vols With a Portrait Blue and Gold Series 24mo cloth gilt edges, pp viii, 395, vi 420 1865 10s

Whittier.—**MAUD MÜLLER** By John G Whittier With Illustrations, by W J Hennessey Small 4to extra cloth, with gilt edges, 16 leaves, printed on one side only 1866 12s

Whittier.—**THE TENT ON THE BEACH, AND OTHER POEMS** By John Greenleaf Whittier Post 8vo cloth, pp vi and 172 1867 6s

Whittier.—**THE PROSE WORKS OF JOHN GREENLEAF WHITTIER** 2 vols, crown 8vo cloth, pp viii, 473, viii, 395 1866 £1 1s

Whitty.—**THE GOVERNING CLASSES OF GREAT BRITAIN.** Political Portraits By Edward M Whitty 12mo boards, pp vi and 288 With Lord Stanley's Portrait 1859 3s 6d

Who am I? By the Author of "Warning" 1 vol, 8vo cloth. 4s

Wikoff.—**A NEW YORKER IN THE FOREIGN OFFICE, AND HIS ADVENTURES IN PARIS** By Henry Wikoff 12mo cloth, pp 299 1858 6s

Williams.—**FIRST LESSONS IN THE MAORI LANGUAGE, WITH A SHORT VOCABULARY** By W L Williams, B A Square 8vo cloth, pp 80 1862 3s 6d

Williams.—**A DICTIONARY, ENGLISH AND SANSKRIT** By Monier Williams, M A Published under the patronage of the Honourable East India Company 4to cloth, pp xii and 862 1855 £3 3s

Williams.—**LEXICON CORNU-BRITANNICUM** A Dictionary of the Ancient Celtic Language of Cornwall, in which the words are elucidated by copious examples from the Cornish works now remaining, with translations in English The synonyms are also given in the cognate dialects of Welsh, Armoric, Irish, Gaelic, and Manx, showing at one view the connection between them By the Rev Robert Williams, M A, Christ Church, Oxford, Parish Curate of Llangadwaladr and Rhydycroesan, Denbighshire Sewed 3 parts pp 400 1865. £2 5s

Williams.—**THE MIDDLE KINGDOM** A Survey of the Geography, Government, Education, Social Life, Arts, Religion, etc., of the Chinese Empire and its inhabitants With a new Map of the Empire By S Wells Williams, Author of "Easy Lessons in Chinese," "English and Chinese Vocabulary," "Tonic Dictionary of the Chinese Language" With Portraits, Wood-cuts, and Maps 2 vols 8vo, pp viii 614, xxii and 590 1861 £1 1s

Willis.—**ON THE SPECIAL FUNCTION OF THE SUDORIPAROUS AND LYMPHATIC SYSTEMS, THEIR VITAL IMPORT, AND THEIR BEARING ON HEALTH AND DISEASE** By Robert Willis M D 8vo cloth, pp viii and 72 1867 4s 6d

Wilson.—**A BRIEF EXAMINATION OF PREVALENT OPINIONS ON THE INSPIRATION OF THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS** By a Lay Member of the Church of England With an introduction, by Henry Bristow Wilson, B D, Vicar of Great Staughton, Hunts 8vo cloth, pp. lxi and 254 1861 8s 6d

Wilson.—**THE HOLY BIBLE.** By the Rev. Thomas Wilson (See under Bible)

Wilson.—**SELECT SPECIMENS OF THE THEATRE OF THE HINDUS** Translated from the Original Sanskrit By Horace Hayman Wilson, M A, F R S Second Edition 2 vols, 8vo cloth, pp lxx. and 384, 415 15s

CONTENTS—Vol I—Preface—Treatise on the Dramatic System of the Hindus—Dramas translated from the Original Sanskrit—The Mrichchakati, or the Toy Cart—Vikrama and Urvashi, or the Hero and the Nymph—Uttara Ramā Cheritra, or continuation of the History of Ramā Vol II—Dramas translated from the Original Sanskrit—Malāṭī and Mādhava, or the Stolen Marriage—Mudrā Rakshasa, or the Signet of the Minister—Ratnāvalī, or the Necklace—Appendix, containing short accounts of different Dramas.

Wilson.—**THE PRESENT STATE OF THE CULTIVATION OF ORIENTAL LITERATURE** A Lecture delivered at the Meeting of the Royal Asiatic Society By the Director, Professor H H Wilson 8vo sewed, pp 26 1852 6d

Wilson.—**WORKS OF THE LATE HORACE HAYMAN WILSON, M A,** F R S, Member of the Royal Asiatic Societies of Calcutta and Paris, and of the Oriental Society of Germany, etc, and Boden Professor of Sanskrit in the University of Oxford Vols I and II Also, under this title, "Essays and Lectures" chiefly on the Religion of the Hindus, by the late H H Wilson, M A, F R S, etc Collected and edited by Dr Reinhold Rost 2 vols, 8vo cloth, pp xiii 399, vi and 416 1861-62 £1 1s

Wilson.—**WORKS OF THE LATE HORACE HAYMAN WILSON, M A,** F R S, Member of the Royal Asiatic Societies of Calcutta and Paris, and of the Oriental Society of Germany, etc, and Boden Professor of Sanskrit in the University of Oxford Vols III, IV and V Also, under the title of "Essays Analytical, Critical, and Philological," on subjects connected with Sanskrit Literature Collected and edited by Reinhold Rost 3 vols, 8vo cloth, pp 408, 406, and 390 1864-65 £1 16s

Wilson.—**WORKS OF THE LATE HORACE HAYMAN WILSON** Vols VI, VII and VIII Also, under the title of the Vishnu Purāṇa, a system of Hindu mythology and tradition Translated from the original Sanskrit, and Illustrated by Notes derived chiefly from other Purāṇas By the late H H Wilson, Boden Professor of Sanskrit in the University of Oxford, etc, etc Edited by Fitz-Edward Hall, M A, D C L, Oxon Vols I to III 8vo cloth, pp cxi and 200, 344, and 344 1864-66 £1 11s 6d [Vols IV and V in the press]

Wilson.—**CATHOLICITY SPIRITUAL AND INTELLECTUAL** An attempt at vindicating the Harmony of Faith and Knowledge A series of Discourses By Thomas Wilson, M A, late Minister of St Peter's Mancroft, Norwich, Author of "Travels in Egypt," etc 8vo cloth, pp 232 1850 5s

Wilson.—**THE VILLAGE PEARL.** A Domestic Poem With Miscellaneous Pieces By John Crauford Wilson 12mo cloth, pp viii. and 140 1852 3s 6d

Wilson.—**THE WATER-CURE, ITS PRINCIPLES AND PRACTICE** A Guide in the Preservation of Health and Cure of Chronic Disease With illustrative cases By James Wilson, M D Fifth Edition 8vo sewed, pp 725 1859 3s 6d

Wilson.—**PHRASIS** a Treatise on the History and Structure of the different Languages of the World, with a comparative view of the Forms of their Words and the Style of their Expressions By J Wilson, A M 8vo cloth, pp viii and 384 1864 16s

Winckelmann.—**THE HISTORY OF ANCIENT ART AMONG THE GREEKS** By John Winckelmann From the German, by G H Lodge Beautifully Illustrated 8vo cloth, pp viii and 254 1850 12s

Winer.—**GRAMMAR OF THE CHALDEE LANGUAGE**, as contained in the Bible and Targums By Dr G B Winer Translated by H B Hackett 8vo boards, pp 152 1845 3s 6d

Winslow.—**A COMPREHENSIVE TAMIL AND ENGLISH DICTIONARY OF HIGH AND LOW TAMIL** By the Rev Miron Winslow, D D, American Missionary, Madras, assisted by competent Native Scholars in part from Manuscript materials of the late Rev Joseph Knight and others 4to boards, pp xiv and 976 1862 £3 13s 6d

Winthrop.—**LIFE AND LETTERS OF JOHN WINTHROP**, Governor of the Massachusetts' Bay Company at their emigration to New England, 1630 By Robert C Winthrop Two Portraits, Plate of Groton Church, Suffolk, and facsimile Autographs 8vo cloth, pp xii and 452 1864 14s

Winthrop.—**LIFE AND LETTERS OF JOHN WINTHROP** Vol II from his Embarkation for New England, in 1630, with the Charter and Company of Massachusetts' Bay to his Death, in 1649 By Robert C Winthrop Portrait 8vo. cloth, pp xv and 483 1867 14s

Winter JOURNEY FROM GLOUCESTER TO NORWAY 18mo. sewed, pp 100 With a Map 1867 1s 6d

Wise.—**CAPTAIN BRAND**, of the "Centipede," a Pirate of Eminence in the West Indies his Loves and Exploits, together with some Account of the Singular Manner in which he departed this Life By Lieut H A Wise, U S N 12mo fancy cover, pp 304 1860 2s 6d

Wise.—**COMMENTARY ON THE HINDU SYSTEM OF MEDICINE** By T A Wise, M D, Bengal Medical Service 8vo cloth, pp xx and 432 1845 7s 6d

Witt.—**AN EFFECTUAL AND SIMPLE REMEDY FOR SCARLET FEVER AND MEASLES** With an Appendix of Cases By Charles Witt Fourth Edition 8vo sewed, pp 32 1865 1s

Wolfram.—**THE GERMAN ECHO** A Faithful Mirror of German Every-day Conversation By Ludwig Wolfram With a Vocabulary, by Henry Skelton. Third Edition 12mo cloth, pp 69 1864 3s

Worcester.—**A PRONOUNCING, EXPLANATORY, AND SYNONYMOUS DICTIONARY OF THE ENGLISH LANGUAGE** By Joseph E Worcester, LL D New Edition 8vo cloth, pp 565 1864 7s 6d

Worthen.—**A CYCLOPÆDIA OF DRAWING** designed as a Text-Book for the Mechanic, Architect, Engineer, and Surveyor, comprising Geometrical Projection, Mechanical, Architectural, and Topographical Drawing, Perspective, and Isometry Edited by W E Worthen Royal 8vo cloth, pp 410 1864 £1 5s

Wylie.—**NOTES ON CHINESE LITERATURE**, with introductory Remarks on the Progressive Advancement of the Art, and a list of translations from the Chinese into various European Languages By A Wylie, Agent of the British and Foreign Bible Society in China 4to cloth, pp 296 1863 £1 10s

- Xenos.**—**EAST AND WEST**, a Diplomatic History of the Annexation of the Ionian Islands to the Kingdom of Greece Accompanied by a Translation of the Despatches exchanged between the Greek Government and its Plenipotentiary at London, and a Collection of the Principal Treaties, Conventions, and Protocols concerning the Ionian Islands and Greece, concluded between 1797 and 1864 By Stefanos Xenos Royal 8vo cloth, pp iv and 304 1865 12s
- Yates.**—**A BENGALÍ GRAMMAR** By the late Rev W Yates, D D, Reprinted, with improvements, from his Introduction to the Bengálí Language Edited by I Wenger Fcap 8vo, boards, pp iv and 150 1864 3s 6d
- Yates.**—**THE ELEMENTS OF THE SCIENCE OF GRAMMAR**, put forward and explained in a totally different manner from what they have ever before been, and based on rigid definitions, incontrovertible axioms, and general principles, illustrated by a comparison of the structure of the English and Turkish languages, so as to be at once an introduction to the science of grammar, for all who wish to learn that science, and a complete Turkish grammar for the student of that language By Edward Yates, B A, Barrister-at-Law Most kindly and valuably assisted by Captains Mahmood and Hussein, of the Imperial Guard of the Sultan, and by Hiry Bey 12mo cloth, pp ii and 226 1857 5s
- Yates.**—**DESCRIPTIVE CATALOGUE OF A COLLECTION OF CURRENT COINS OF ALL COUNTRIES**, in the International Exhibition Class 13, North Gallery By James Yates, M A, F R S 12mo sewed, pp 69 1862 6d
- Zeller.**—**STRAUSS AND RENAN** An Essay by E Zeller Translated from the German, with Introductory Remarks by the Translator Post 8vo cloth, pp 110 1866 2s 6d

MAGAZINES.

- Anthropological REVIEW (THE).** Published Quarterly, at 4s each number
- Chess WORLD (THE)** Published monthly, at 1s each number
- Englishwoman's REVIEW (THE)** Published quarterly, at 1s each number
- Geological MAGAZINE (THE).** Published monthly, at 1s 6d each number.
- JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND (THE)** Published twice a year
- Orthodox CATHOLIC REVIEW (THE)** Published monthly, at 6d each number
- Trubner's AMERICAN AND ORIENTAL LITERARY RECORD** Published monthly, at 6d each number
- Westminster REVIEW (THE)** Published quarterly, at 6s each number

A LIST of the PUBLICATIONS of TRUBNER & CO., in the RUSSIAN LANGUAGE, may be had on Application.

LONDON
PRINTED BY WERTHEIMER, LEA AND CO
FINSBURY CIRCUS

